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ΠΡΟΣ ΕΒΡΑΙΟΥΣ.

THE EPISTLE TO THE HEBREWS.

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WITH NOTES

BY

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PREFACE.

THIS little book, of scarcely more than three hundred pages, is yet the fruit of much toil. It marks the fulfilment (in some sense) of a hope expressed more than thirty years ago in the Preface to an Edition of St Paul's Epistle to the Romans, that I might live 'to carry a similar process into another Epistle'—I said, 'of St Paul,' for I did not then contemplate the selection of the particular Epistle before us.

A new work on the Epistle to the Hebrews ought on all accounts to be modest and even apologetic. When Delitzsch, on the conclusion (in 1859) of his own work, drew up his long list of previous interpreters, his catalogue of English commentators was meagre in the extreme; and of the few English annotators mentioned by him scarcely one has retained a permanent hold upon the attention of his countrymen. The case is altered now. And it is at least a noticeable coincidence, that within the last seven years there have been (including the

present volume) no less than four commentaries on the Epistle to the Hebrews by four ex-Fellows of one great College, who were all, some thirty years ago, Masters in one great School. When it is added that one of these is the Bishop of Durham—stepping at this moment, as if 'baptized for the dead,' into the place of the lamented Bishop Lightfoot—it does indeed seem as though commentaries on the Epistle to the Hebrews ought to stop with his, at least until a new generation shall have added something to the theological learning, and something to the spiritual insight, of that to which he has ministered. Bishop Westcott's work on the Epistle to the Hebrews appeared too recently to permit me to make use of it. Indeed it is more than probable that, had I seen his work in time, it would have led me to give up my own. When he reaps his field, he leaves no corners of it for the gleaner.

But every man has his proper gift of God. Every man who has devoted time and thought to the study of Scripture has something to say which another has not said and cannot say for him. The apology which I would make for this little offering to the beloved Church of England is simple and perhaps sufficient. This publication is just the record of the latest thoughts upon the sacred book in question of one whose time has been largely

given, for the last thirty years, to the work of explaining the Greek Testament to a long succession of students for Ordination, who have accepted his help at that critical period of their life, and have given back to him more than they can have received in the stimulus thus applied to his own study of the Bible.

In writing upon the Epistle to the Romans I claimed the position of an independent suggester. Without affecting an originality which can scarcely belong to any one, and the ambition of which has so often been the cankerworm of exegesis, I did profess an independent work and the exercise of an independent judgment, and I thought that in doing so I gave the only reason why I should write at all. The same independence I would assert once again, in offering to my readers this commentary upon an Epistle scarcely second in importance even to that.

But there is one qualification. Common honesty requires its avowal.

In reading the Epistle again and again during these thirty years with my students, I have made great use of Delitzsch. My copy of the English translation of his Commentary is disfigured, almost defaced, by pencil notes in its margin, often of approval, sometimes of dissent, always of respectful appreciation; and I can wish nothing better for my own work than that some traces of his profound

knowledge, something of his deep insight, something (above all) of his invincible faith, may be found impressed upon the pages which are here given to the reader.

When I wrote upon the Epistle to the Romans (a work first published in 1859) I was indebted to my beloved and revered friend, then my colleague at Harrow, the present Bishop of Durham, for the text of my Edition. Textual criticism was then an untrodden field to me: it is almost so now. But in the interval what was then a personal privilege has become the property of the Public. The text of Dr Westcott and Dr Hort, however sharply or even rudely criticized on its first appearance, is quietly (I think) winning its way to the same general acceptance which it commanded in the Jerusalem Chamber from the Revisers of the Authorized Version. Here and there one may venture to think that internal considerations might be allowed a voice, though a faltering one, amidst the higher authorities of the new criticism; but one bows before the profound learning, the lifelong experience, above all the devout reverence, which have guided each separate decision and breathe unmistakably in the whole. In the Epistle to the Hebrews there are scarcely more than two or three passages involving any textual question of serious importance.

It has been my earnest effort to catch the plain

sense, and to trace the developing thought, of each clause and sentence and paragraph. Wherever there seemed to be any ambiguity, I have confessed it, I have sometimes offered an alternative, but I have generally expressed a preference. If in some cases earnestness of conviction has led to an over-positiveness of assertion, I can but express once for all my deep sense of the fault. 'He must be a man of boundless hardihood who could imagine himself to have sounded the depths of a single book or a single sentence of Scripture.'

It has been said that the time for such commentaries as the present is gone by. Verbal criticism, verbal illustration, verbal examination of any kind, is pronounced to have had its day. The time is now come, we are told, for something larger, something bolder, more philosophical, at all events more startling. We are reminded that there is progression in all things, and not least in the interpretation of Scripture. Scripture itself, if it expects still to be listened to, must be made to say something new: 'one generation passeth away, and another generation cometh'—each, we are told, must have its own Bible, or it will look elsewhere than to Revelation for its 'lively oracles.' Still less can we expect permanence for the work of any individual toiler: he may carry the lamp for one stage of the race, but it is only that he may relinquish and hand it on.

Not with the hope of arresting the course of such changes of taste in divine things, but under a strong conviction of the truth of what I say, let me write it down—that I have never known the application of the microscope to one phrase or one word of holy Scripture, which did not discover something not only interesting to the expositor, but profitable also spiritually to the student.

Some impatience has been expressed, in recent reviews, of an accumulation of parallel passages in illustration of the phraseology of the Greek Testament. Any one, it is said, can write out a column of his Bruder or his Trommius. If this were all, the impatience would be just and might be salutary. But this is not all. It is no mechanical process, but one of great nicety and delicacy, which examines and weighs, chooses and refuses, among the endless apparent parallels of which only one in ten or one in a hundred may be real. The expenditure of eyesight and of brainwork demanded by this part of the task is at once severe and for the most part thankless. Even the decision between passages to be only mentioned for reference and passages demanding full quotation is often perplexing, little as it may impress or even be noticed by the reader. But he who would interpret Scripture by Scripture—and this alone deserves the name of interpretation—must gird himself for the effort, and if but one

thoughtful reader follows him the effort is not made in vain.

I have added in an Appendix a very few longer comments than the notes admitted upon special texts and topics. It was scarcely possible to avoid altogether the great question of Inspiration. The one postulate of the Epistle to the Hebrews is the Inspiration of the Old Testament. How much this involves, and what it does not involve, seemed to require a few suggestions, negative and affirmative. It is the glory of this great Epistle to be in many senses the Gospel of the Old Testament. To assert the presence and influence of 'the breath of God' in the whole structure and composition of the Bible; to see an intention in its dark sayings, a meaning in its types, and a sequence in its arrangement; to show that, although 'the testimony of Jesus is (throughout) the spirit of prophecy,' the education of the world nevertheless required that the revelation should be made gradually, 'in divers parts and ways,' leading up to a 'dispensation of the fulness of times' in which God should at last manifest Himself in His Son; this is the special office of the Epistle before us—Epistle, treatise, and homily in one: no generation needed it more than our own, and the growing attention paid to it shows that the need is felt.

I leave to larger works and more learned writers

the discussion of the still unanswered questions, who was the writer, and who were the first readers, of the Epistle. These are interesting and important enquiries. But the authorship in this case is not vital to the authority. And as to the authority, which is in other words the canonicity, of the Epistle, the brief summary of fact is unchallenged, (1) that, although it suffered an eclipse lasting for two centuries (not the first, however, after its writing) in the Latin half of the Church, yet from earliest times it was accepted as inspired Scripture by that other half of the Christian world to which it first spoke, and which had a nearer access to its witnesses and its credentials; and (2) that a time came, before the fourth century ended, when, under the judicial guidance of the two greatest of the Latin fathers, the authoritative verdict of the third Council of Carthage stamped it with that seal of canonical sanctity which the Church of all later generations has recognized as final.

The question of authorship is secondary to that of authority. It was not usual with the very earliest fathers to name authors in their quotations. As soon as the Epistle before us is ascribed to any author, it is ascribed to St Paul. No adverse testimony to this authorship is found before Tertullian. The great Alexandrian fathers, Clemens and Origen, impressed by its unlikeness in style to St

Paul's acknowledged writings, account for this discrepancy, the one by the supposition of a Hebrew original translated by St Luke, the other by that of a composition of which the thoughts are St Paul's but the words those of St Luke or Clement of Rome. The very conjectures should reprove the arrogance which imputes to the early Church either haste or credulity in the formation of the sacred Canon. Neither candour nor intelligence had its birth, as some would persuade us, in the opening years of the century now closing. The criticism of Alexandria was as keen and as outspoken as that of this day in Germany or England: and the particular criticism of which we are speaking has taken no step, certainly no stride, towards finality since the age of Clement and Origen.

It is easy to make a long list of resemblances and differences between the language of the Epistle to the Hebrews and that of the undoubted letters of St Paul. There are passages in the Epistle in which we might seem to hear his very voice. Such are the closing words, telling of the release of Timothy, and of the prospect of the writer's visiting with him the Church addressed. Like, yet not too much like, the passage in Phil. ii. 19—24, in which he purposes presently to send Timothy, and hopes that he also himself shall come shortly. The second chapter of our Epistle gives us a quotation used by St Paul

himself in writing to the Corinthians, and comments upon it almost to the same purpose. The argument of the fourth chapter recalls, at least by its ellipses, that of the third chapter of the letter to the Galatians; and the reproofs of the sixth and tenth chapters rival in their severity, and not less in their alternations of severity and tenderness, those of the fourth and fifth chapters of the same Epistle to Galatia. To say that there is no indication in the Epistle of any other *doctrine* than the Evangelical system of St Paul is to say little more than that both are Scripture; but the Scripture of both alike differs widely in expression from the Scripture of St James or of St John. Even passages of which the first reading suggests the comment, 'This cannot be St Paul,' may find their parallels somewhere, if not in his written words, yet in records of his speeches by St Luke: as, for example, the grand opening of the Epistle before us in the main paragraph of his address at Athens (Acts xvii. 24); and the clause most unlike him of all, 'confirmed unto us by them that heard Him' (Heb. ii. 3), in his own argument at Antioch in Pisidia (Acts xiii. 31), 'He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people.'

Nevertheless, and in the face of all resemblances and parallels, we echo the voice of Clement and

Origen in declaring that, however Pauline, the Epistle as we possess it is not St Paul's. Those who have lived for long years in the study of the Epistles can scarcely err in their instinctive perception of *a something here which is not there.* The position is altogether unlike that, for example, of the Pastoral Epistles. In them we have many more words, and many more topics, new to St Paul since he wrote even to the Colossians, than we have in this letter. But the living man is there, in those letters, and the living man, his very self, is not here. New words are nothing, new topics are nothing: a man lives and learns, a man lives and changes; but a man whose *differentia* of thought and speech was of one kind, a man whose whole method of treatment and dealing was of one kind, does not turn, in either respect, into another kind as life advances; least of all can we imagine a change into the different kind followed by a change back again—in other words, the Paul of the Romans and the Ephesians changed into the Paul of the Hebrews, and changed back again into the Paul of the Pastoral Epistles. We feel instinctively that such characteristics as we notice in this Epistle—inversions, transpositions, effects artistic rather than natural—belong to another personality than that of St Paul, whose own words (even if we demur to their rendering, or count the words themselves needlessly self-depreciatory) make him 'rude

in speech,' while the author of the Epistle to the Hebrews everywhere presents himself as an 'eloquent man' as well as 'mighty in the Scriptures.'

The last reference might suggest the name of Apollos in connexion with the authorship of this Epistle. It is a plausible guess, but the silence of antiquity is unfavourable if not fatal to it. Many similarities of style and language suggest the name of St Luke: they are indeed striking and abundant, and the conjecture of Clement and Origen gives some weight to the inference. Still we could not safely go beyond the position of those great men, which assigns to St Luke not the ideas or the arguments, but at most the shape and the dress. There is no reason to suppose St Luke to have been of Hebrew parentage, and no Hellenist, certainly no proselyte, could have been imbued and saturated, like the author of the Epistle, with all the symbolical mysteries of the Tabernacle. More might be said for Tertullian's ascription of the authorship to the Apostle Barnabas. Barnabas was a Levite—but a Levite whose country was Cyprus, far away from the central home of Judaism, and possessing no recorded connexion with any Church to which it is natural to imagine the Epistle before us to have been addressed.

There are many things which we would know, and which we know not. The authorship of the

Epistle to the Hebrews is one of them. Even the Church to which it was addressed is uncertain. Certain indeed it is that it was *one* Church, local and definite. A man cannot be 'restored' to a 'dispersion,' such as would be the 'Hebrews' if Jewish birth or Jewish speech were the definition of the title. Scarcely could he be 'restored' to the Churches of a nation or district, such as those of Palestine or of Syria collectively. The Church of Alexandria, as such, does not seem to justify the application of the term 'Hebrews' to it distinctively: nothing but the conjectural authorship of Apollos lends any probability to this view, and Apollos himself, so far as history tells, was an Alexandrian by birth only, not by permanent residence, certainly not by ministerial charge.

We come back to the belief that the Church of Jerusalem was the community addressed in the Epistle to the Hebrews. It alone could enter with full appreciation into the imagery and the typology of the letter. Living in the very focus and centre of Levitical and Rabbinical Judaism, it could feel, as no other Church could feel, the force of every allusion, every argument, every appeal of the absent but (to it) not anonymous writer. The dangers predicted in the great Prophecy were already gathering around Jerusalem. On the very eve of the dreadful catastrophe, the charge laid upon the disciples to recognize the

hand of God in the overthrow of the City and Temple was becoming more and more repugnant to flesh and blood. To the Israelite patriotism and religion were one. His was the nation chosen out of all the earth to be God's people. His was the city in which God had set His Name: outside of it there was but the waste howling wilderness of heathenism and the world. Can we wonder that the Voice from the far past sounded more and more faintly in the Jewish-Christian ear, 'When ye shall see Jerusalem compassed with armies, then let them which are in Judea flee to the mountains?' How strong must have been the temptation to say, 'Christ and country, if both can be—at all events, country first, and, if both cannot be, then country alone.'

It was to guard the imperilled Church from this fatal apostasy that a voice from Italy, sympathetic but uncompromising, spoke in this Epistle. Evidently the supremacy of Christ is its key-note. And not the supremacy only, as of one having authority. Rather the thought of Christ as embodying all that the old Dispensation could but prefigure and foretell; the substance of which Sinai was the shadow, the Antitype of Legislator and Priest, of Sabbath and Altar, of Sacrifice and Sanctuary. To have Him is to have all, to lose Him is to lose all. Meanwhile to sit loose to Him is to risk the loss of Him. Stagnation is retrogression, retrogression is towards

apostasy, apostasy is perdition, only a resolute faith can 'win the soul.'

This may suffice to enable us to enter upon the exposition. It will have been seen, in these few sentences, that the Epistle has a direct bearing upon many burning questions of our own day; involving as it does the fulfilment of all earlier Dispensations in the Faith of Jesus Christ, and the supersession of all precedents of Priesthood and Ritual—unless indeed it shall have pleased Him who is 'the end of the Law' to reenact old things as ordinances of the new, by a precept as peremptory as it would be reactionary.

Llandaff,
May 10, 1890.

ΠΡΟΣ ΕΒΡΑΙΟΥΣ.

Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ Θεὸς I. 1

I. 1. Πολυμερῶς καὶ πολυτρόπως] The opening of the Epistle is characteristic of the whole. (1) It is a homily rather than a letter. Only in the closing verses does it adopt the epistolary style. (2) It is an anonymous composition; thus leaving entirely open the question of its authorship. It is no forgery, whoever be the writer. The question is altogether different from that of the genuineness (for example) of the 2nd Epistle of St Peter, where the name is incorporated in the composition. (3) Yet the author was known as such to the readers. This, implied throughout, is asserted at the close. (4) The style is oratorical, marked by artistic inversion and antithesis.

Πολυμερῶς] *In many parts* or *portions* (Rev. xvi. 19, τρία μέρη. John xix. 23, τέσσαρα μέρη. Neh. xi. 1, ἐννέα μέρη). Wisdom vii. 22, ἔστι γὰρ ἐν αὐτῇ πνεῦμα ... μονογενές, πολυμερές, κ.τ.λ., where the English Version renders it *manifold*. The prophetic revelations were made *in portions*, like the λόγιον Κυρίου of Isai. xxviii. 13, ἔτι μικρόν, ἔτι μικρόν. The Gospel is one and indivisible, like the χιτὼν ἄῤῥαφος, ὑφαντὸς δι' ὅλου (John xix. 23), because it is the revelation of God *in a Person*.

πολυτρόπως] *In many ways* or *modes*. 4 Macc. iii. 21, πολυτρόποις (A, πολυτρόπως B) ἐχρήσαντο συμφοραῖς. It is the opposite of μονότροπος, *uniform, simple;* and is found in combination with such words as ποικίλος and περιττός, in the sense of *versatile, multifarious*, &c. The revelations of God to the prophet were various in the manner of their communication (1) to him, as well as (2) by him. (1) Num. xii. 6—8: ἐὰν γένηται προφήτης ὑμῶν Κυρίῳ, ἐν ὁράματι αὐτῷ γνωσθήσομαι, καὶ ἐν ὕπνῳ λαλήσω αὐτῷ. οὐχ οὕτως ὁ θεράπων μου Μωυσῆς...στόμα κατὰ στόμα λαλήσω αὐτῷ ἐν εἴδει καὶ οὐ δι' αἰνιγμάτων, καὶ τὴν δόξαν Κυρίου εἶδε κ.τ.λ. (2) Compare the typical acts of Ezekiel or Hosea with the visions of Zechariah and the evangelical predictions of Isaiah. The Gospel is of one

2 *λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις ἐπ'*

mode and form, because in it God reveals Himself *ἐν υἱῷ*.

πάλαι] A somewhat rare word in Scripture. The only appropriate reference is Jude 4, where, as here, it is applied to Scripture utterances. In 2 Cor. iii. 14 we have *τῆς παλαιᾶς διαθήκης*, and in connexion with its *ἀνάγνωσις*.

λαλήσας] *Having spoken.* The aorist sums up the whole series of patriarchal, Mosaic, and prophetic revelations in a single past act. The word *λαλεῖν* is used (as here) of *God's* utterances in Luke i. 55, *καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν*. John ix. 29, *ἡμεῖς οἴδαμεν ὅτι Μωυσεῖ λελάληκεν ὁ Θεός*. Acts iii. 21, *ὧν ἐλάλησεν ὁ Θεὸς διὰ στόματος τῶν...προφητῶν*. vii. 44, *καθὼς διετάξατο ὁ λαλῶν τῷ Μωυσῇ*. 1 Cor. xiv. 21 (varied from Isai. xxviii. 11, 12, LXX.) *λαλήσω τῷ λαῷ τούτῳ...λέγει Κύριος*. Heb. v. 5, *ὁ λαλήσας πρὸς αὐτόν, Υἱός μου εἶ σύ*. xii. 25.

τοῖς πατράσιν] In its wider sense; *the ancestors of this generation; them of old time.* Thus 2 Pet. iii. 4, *ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν κ.τ.λ.* More often with *ἡμῶν*, *ὑμῶν*, or *αὐτῶν*, as iii. 9. Matt. xxiii. 30, 32, *ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν ...τὸ μέτρον τῶν πατέρων ὑμῶν*. Luke vi. 23, 26. John vi. 49. Acts vii. 45, 51, 52, *τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν*; xv. 10, *ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι*. xxviii. 25. 1 Cor. x. 1. Elsewhere in the more restricted meaning of *the patriarchs*; (1) Abraham, Isaac, and Jacob; as in Deut. i. 8, *τὴν γῆν ἣν ὤμοσα τοῖς πατράσιν ὑμῶν, τῷ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ κ.τ.λ.*; or (2) the twelve sons of Jacob; as in Acts vii. 12, 15, *Ἰακὼβ...ἐξαπέστειλεν τοὺς πατέρας ἡμῶν...καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν*.

ἐν τοῖς] The contrast with *ἐν υἱῷ* suggests the sense of *in the persons of* rather than *in the writings of.* The latter might be supported by Mark i. 2, *καθὼς γέγραπται ἐν τῷ Ἠσαίᾳ τῷ προφήτῃ*. John vi. 45, *ἔστιν γεγραμμένον ἐν τοῖς προφήταις*. Acts xiii. 40, *τὸ εἰρημένον ἐν τοῖς προφήταις*. xxiv. 14, *πᾶσιν τοῖς κατὰ τὸν νόμον καὶ τοῖς ἐν τοῖς προφήταις γεγραμμένοις*. Elsewhere the phrase is *διά* (Matt. i. 22. ii. 5, 15. viii. 17. &c., &c.), *διὰ στόματος* (Luke i. 70. Acts i. 16. iii. 18, 21. iv. 25), or *ἐν βίβλῳ* (Acts vii. 42). Here the idea of *speaking in* seems more suitable than that of *speaking by*.

τοῖς προφήταις] Not in the more technical sense in which *οἱ προφῆται* form one division of the Old Testament (as Luke xxiv. 44, *πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς*. John i. 45, *ὃν ἔγραψεν*

ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν

Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται), but in the wider use, including all God's 'utterers' prior to the Gospel, whether writers of Books of Scripture, or representatives of Him to their generation. In Luke xiii. 28 (Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας) it might seem to include even the Patriarchs themselves. At all events the title is expressly given in the New Testament to Moses (Acts vii. 37), to Samuel (Acts xiii. 20. &c.), to David (Acts ii. 30), to Elisha (Luke iv. 27), to Isaiah (Matt. iii. 3. &c.), to Jeremiah (Matt. ii. 17. &c.), to Daniel (Matt. xxiv. 15), to Joel (Acts ii. 16), to Jonah (Matt. xii. 39. &c.), to John the Baptist (Matt. xi. 9. &c.). Compare Matt. v. 12, τοὺς προφήτας τοὺς πρὸ ὑμῶν. xiii. 17, πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε. Luke i. 70, τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ. ix. 8, 19, προφήτης τις τῶν ἀρχαίων. John viii. 52, Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται. James v. 10. 1 Pet. i. 10. &c. &c.

2. ἐπ' ἐσχάτου] The received text has ἐσχάτων. And so in 1 Pet. i. 20, φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς. In a third passage, 2 Pet. iii. 3, the received text had ἐσχάτου, where we now read ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν. The difference is scarcely appreciable. The one (ἐσχάτου) is *at a latest point of these days;* the other (ἐσχάτων) is *at* (*in the time of*) *the latest* (*days*) *of these days.* The one suggests an *epoch*, the other an *era.* Compare Matt. xxiv. 31 (ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν, where however an alternative reading inserts τῶν before the second ἄκρων) with Mark xiii. 27 (ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ).

τῶν ἡμερῶν τούτων] *These days*, as contrasted with *those days.* The pre-Messianic in contrast with the Messianic period. In such phrases the interval between the two Advents is left out of view (as generally in the prophecies of the Old Testament), and the days of the Messiah begin with the first Epiphany, regarded as a single manifestation, though including the several stages of the Incarnation, Ministry, Death, Resurrection, Ascension, &c. When the fact of the long interval between the first and the second Advent began to reveal itself, the phrase modified its meaning accordingly. Even in this Epistle we shall find recognitions of the postponement of *that world*, *those days*, into a period still future *though* the Messiah is come. The exact expression, αἱ ἡμέραι αὗται, does not occur elsewhere; but it is implied in the opposite phrase, ἡμέραι ἔρχονται, of Jer.

υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων, δι' οὗ καὶ

xxxi. 31, LXX., quoted in Heb. viii. 8, &c. The common form is that of ὁ αἰὼν οὗτος, ὁ νῦν αἰών, &c. contrasted with ὁ αἰὼν ἐκεῖνος, ὁ αἰὼν ὁ μέλλων, &c., to which the above remark is equally applicable. See Matt. xii. 32, οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. Mark x. 30, ἐν τῷ αἰῶνι τῷ ἐρχομένῳ. Luke xvi. 8. xviii. 30. xx. 34, 35, τοῦ αἰῶνος τούτου...τοῦ αἰῶνος ἐκείνου. Rom. xii. 2. 1 Cor. i. 20. ii. 6, 8. iii. 18. 2 Cor. iv. 4. Gal. i. 4, τοῦ ἐνεστῶτος αἰῶνος πονηροῦ. Eph. i. 21. 1 Tim. vi. 17. 2 Tim. iv. 10. Tit. ii. 12. The idea of the text is otherwise expressed in Gal. iv. 4, ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου. Eph. i. 10, εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν. The χρόνος of the one passage, the καιροὶ of the other, are equivalent to the ἡμέραι of the text; and the πλήρωμα of those passages is (in effect) the ἔσχατον of this. Compare also 1 Cor. x. 11, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν. The αἰῶνες there are the ἡμέραι here, the ages of the pre-Messianic time; and the τέλη of those αἰῶνες are the ἔσχατον of these ἡμέραι.

ἐλάλησεν] *Spake.* As in λαλήσας above, the whole utterance is gathered into one moment of past time, though the reference is not to one discourse, or one action, or one event, but to the entire revelation of God in the Incarnate Son. For the *thought* compare Mark xii. 6, ἔτι ἕνα εἶχεν υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτούς, λέγων ὅτι ἐντραπήσονται τὸν υἱόν μου.

ἐν υἱῷ] *In One who is* (not Prophet, but) *Son.* The absence of the article lays stress upon the *quality* of the Person. It says not, *one of many sons;* but it says, One whose characteristic it is to be, in an emphatic and distinctive sense, *Son of God.* Matt. xiv. 33, Ἀληθῶς Θεοῦ υἱὸς εἶ. xxii. 45, πῶς υἱὸς αὐτοῦ ἐστίν; xxvii. 43, 54, εἶπεν γὰρ ὅτι Θεοῦ εἰμὶ υἱός...Ἀληθῶς υἱὸς Θεοῦ ἦν οὗτος. Luke i. 32, 35. Acts xiii. 33, Υἱός μου εἶ σύ. Rom. i. 4, τοῦ ὁρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει. Heb. v. 8, καίπερ ὢν υἱός.

ἔθηκεν] *Set, appointed, constituted.* John xv. 16, ἔθηκα ὑμᾶς ἵνα κ.τ.λ. The reference is, not to the original glory, but to the εὐδοκία ἣν προέθετο ἐν αὐτῷ (Eph. i. 9) as the *Christ.*

κληρονόμον πάντων] Rom. iv. 13, τὸ κληρονόμον αὐτὸν (*Abraham or his seed*) εἶναι κόσμου. The figure appears in the Parable of Matt. xxi., Mark xii., Luke xx. Οὗτός ἐστιν ὁ κληρονόμος. It is involved in the Sonship: Rom. viii. 17, εἰ δὲ τέκνα, καὶ κληρονόμοι. Gal. iv. 7, εἰ δὲ υἱός, καὶ κληρονόμος. But the υἱοὶ are κληρονόμοι only in the υἱός. They are κληρονόμοι μὲν

ἐποίησεν τοὺς αἰῶνας· ὃς ὢν ἀπαύγασμα τῆς 3

Θεοῦ, συνκληρονόμοι δὲ Χριστοῦ. The *fulfilment* of the heirship is in the consummation of the great day: Rev. xi. 15, ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ.

δι' οὗ καί] John i. 3, 10, πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν... ὁ κόσμος δι' αὐτοῦ ἐγένετο. 1 Cor. viii. 6, δι' οὗ τὰ πάντα. Col. i. 16, τὰ πάντα δι' αὐτοῦ...ἔκτισται.

ἐποίησεν] Acts iv. 24, Δέσποτα, σὺ ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς. xiv. 15. xvii. 24, 26, ὁ Θεὸς ὁ ποιήσας τὸν κόσμον...ἐποίησέν τε ἐξ ἑνὸς πᾶν ἔθνος ἀνθρώπων κ.τ.λ. The commoner word in this sense is κτίζειν. The two are combined in Matt. xix. 4, ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.

τοὺς αἰῶνας] The thought of duration is never wholly lost in the Scripture use of αἰών, though in this place, and in xi. 3 (πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ), it is all but effaced. The world *as material* is κόσμος, the world *as temporal* is αἰών. Once the two are combined in one phrase: Eph. ii. 2, κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου (*the time-state of this matter-world*). The plural, peculiar (in this sense) to these two passages of this Epistle, seems to suggest the idea not of *continuous* but of *aggregate* duration; the world as marked by *successive periods* of existence.

3. ὃς ὢν] Six points may be distinguished in this grand summary of the doctrine of the Divine Son: (1) the original glory (ὢν ἀπαύγασμα κ.τ.λ.); (2) the destined empire (ὃν ἔθηκεν κληρονόμον πάντων); (3) the creative action (δι' οὗ καὶ ἐποίησεν κ.τ.λ.); (4) the sustaining operation (φέρων τε κ.τ.λ.); (5) the redemptive work (καθαρισμὸν τῶν ἁμαρτιῶν κ.τ.λ.); (6) the mediatorial exaltation (ἐκάθισεν ἐν δεξιᾷ κ.τ.λ.). The parallel passages are John i. 1, &c., where we have the first, third, and fifth of the above points enlarged upon; Phil. ii. 6, &c., dwelling upon the first, fifth, and sixth; and Col. i. 15, &c., embracing all the particulars of the above enumeration.

ὢν] The place of ὢν gives it emphasis. This is what the Son is *essentially*. John i. 1, ἐν ἀρχῇ ἦν...ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν. Phil. ii. 6, ἐν μορφῇ Θεοῦ ὑπάρχων. Col. i. 15, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ.

ἀπαύγασμα] Wisdom vii. 26, ἀπαύγασμα γάρ ἐστι φωτὸς ἀϊδίου. From ἀπαυγάζειν, *to beam* or *flash forth* (*light*), comes the passive noun ἀπαύγασμα, *a thing beamed forth, a substance formed by the emission of splendour;* differing just so far from ἀπαυγασμός that it expresses the *result*, not the *act*, of *shining*, and

δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ,

is therefore the more suitable word for the Person in whom all the rays of the divine glory are concentrated for communication. *Effulgence* may be the nearest English word, but it lacks the characteristic idea of the *embodiment* of the emitted splendour, the *φῶς ἐκ φωτός*, *the Person in whom θεώμεθα τὴν δόξαν* (John i. 14).

τῆς δόξης] *Glory* is the forthshining of light. The *λύχνος* set *ὑπὸ τὸν μόδιον ἢ ὑπὸ τὴν κλίνην* (Mark iv. 21) has *no* 'glory:' the *δόξα* begins *ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε* (Luke xi. 36). The *glory* of God is His *self-manifestation*, John i. 14. xi. 40, *ὄψει τὴν δόξαν τοῦ Θεοῦ*. xii. 41. Rom. i. 23. vi. 4, *ἠγέρθη... διὰ τῆς δόξης τοῦ Πατρός*. ix. 23. 2 Cor. iii. 18. Eph. iii. 16. &c. &c. The text seems to speak of a self-manifestation, not to created beings only, whether angelic or human, but also prior even to creation, and having place in the mysteries of the divine Trinity itself; intimated in the *τῷ ἠγαπημένῳ* of Eph. i. 6, in the *τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ* of Col. i. 13, in the *ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρός* of John i. 18. Compare also John xvii. 5, 24, *τῇ δόξῃ ᾗ* (or *ἣν*) *εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί...ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν δέδωκάς* (or *ἔδωκάς*) *μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου*.

χαρακτήρ] From *χαράσσειν*, *to mark*, or *engrave*, as the *image and superscription* upon a coin (Ecclus. l. 27, *παιδείαν συνέσεως καὶ ἐπιστήμης ἐχάραξα ἐν τῷ βιβλίῳ τούτῳ*), comes *χαρακτήρ*, (1) the *agent* or *instrument for engraving;* but commonly (2) the *stamp* or *impress* so made, the engraven or incised letter or figure; (3) the *characteristic and distinctive form*, whether of person, disposition, speech, style, &c. Lev. xiii. 28, *ὁ γὰρ χαρακτὴρ* (*distinctive mark*) *τοῦ κατακαύματός ἐστι*. 2 Macc. iv. 10, *εὐθέως πρὸς τὸν Ἑλληνικὸν χαρακτῆρα* (*characteristic style*) *τοὺς ὁμοφύλους μετέστησε*. These passages show that the idea of *exact likeness, characteristic representation*, is involved in the word, in Hellenistic as well as classical usage, and may incline us to the rendering of the English Version, *express* (or *exact*) *image*, in preference to the vaguer term *impress*. The latter suggests rather the *wax* than the *seal*. For the general idea, compare 2 Cor. iv. 4, *ὅς ἐστιν εἰκὼν τοῦ Θεοῦ*. Col. i. 15, *ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου*. But *χαρακτὴρ* is more definite than *εἰκὼν* as to the *exactness* of the likeness.

ὑποστάσεως] The verb *ὑφιστάναι*, *to set* or *place under*, passes in the middle voice and

φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως

the intransitive tenses into two chief uses: (1) with a dative, *to stand under* so as *to support* (Zech. ix. 8, ὑποστήσομαι τῷ οἴκῳ μου); or with an accusative, *to stand* (instead of giving way) *under*, *to withstand* (Prov. xiii. 8, πτωχὸς δὲ οὐχ ὑφίσταται ἀπειλήν. 1 Macc. v. 40. &c. &c.): (2) absolutely, *to stop* (1 Sam. xxx. 10, ὑπέστησαν δὲ διακόσιοι ἄνδρες), *to take up a position* (Num. xxii. 26, ὑπέστη ἐν τόπῳ στενῷ. Prov. xxv. 6, μηδὲ ἐν τόποις δυναστῶν ὑφίστασο), *to stand one's ground* (Psalm cxlvii. 17, κατὰ πρόσωπον ψύχους αὐτοῦ τίς ὑποστήσεται; &c. &c.). The substantive ὑπόστασις (occurring sixteen times in the Septuagint, as the rendering of almost as many Hebrew words) takes the colour of this twofold use, and means (1) *support* (Deut. i. 12, πῶς δυνήσομαι φέρειν μόνος τὸν κόπον ὑμῶν καὶ τὴν ὑπόστασιν ὑμῶν; *the task of supporting the weight of you*. Jer. xxiii. 22, εἰ ἔστησαν ἐν τῇ ὑποστάσει μου. Ezek. xxvi. 11, καὶ τὴν ὑπόστασιν τῆς ἰσχύος σου ἐπὶ τὴν γῆν κατάξει. xliii. 11, καὶ τὴν ὑπόστασιν αὐτοῦ. Wisdom xvi. 21, ἡ μὲν γὰρ ὑπόστασίς σου, *thy sustenance*, the manna); and so *confidence* (sometimes we find ὑπόστασιν καὶ τόλμαν) regarded as an act of the mind *supporting*, instead of sinking under, a weight laid upon it (Ruth i. 12, ἐστί μοι ὑπόστασις τοῦ γενηθῆναί με ἀνδρί. Psalm xxxix. 7, ἡ ὑπόστασίς μου παρὰ σοί ἐστιν. Ezek. xix. 5, καὶ ἀπώλετο ἡ ὑπόστασις αὐτῆς. 2 Cor. ix. 4, ἐν τῇ ὑποστάσει ταύτῃ. xi. 17, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. Heb. iii. 14, τὴν ἀρχὴν τῆς ὑποστάσεως. xi. 1, ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις); (2) *a position* (1 Sam. xiv. 4, εἰς τὴν ὑπόστασιν τῶν ἀλλοφύλων); *a firm standing* (Psalm lxix. 2, καὶ οὐκ ἔστιν ὑπόστασις); and hence, finally, *substance*, in all senses, whether of *wealth* (Job xxii. 20, ἠφανίσθη ἡ ὑπόστασις αὐτῶν, καὶ τὸ κατάλειμμα αὐτῶν καταφάγεται πῦρ. Jer. x. 17, συνήγαγεν ἔξωθεν τὴν ὑπόστασίν σου), *bodily frame* (Psalm cxxxix. 15, οὐκ ἐκρύβη τὸ ὀστοῦν μου ἀπό σου...καὶ ἡ ὑπόστασίς μου ἐν τοῖς κατωτάτοις τῆς γῆς), or *essential being* (Psalm xxxix. 5, ἡ ὑπόστασίς μου ὡσεὶ οὐθὲν ἐνώπιόν σου. lxxxix. 47, μνήσθητι τίς μου ἡ ὑπόστασις). This last is the meaning of the word here; *substance* or *essence*. We are not to import the theological distinction between ὑπόστασις (*person*) and οὐσία (*substance*): that distinction would carry us into subtleties which have no place in Scripture. The statement is, that the Son is the χαρακτὴρ of

αὐτοῦ, καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος

God's essence; the Person in whom the essential nature of Deity is so embodied that the Gospel sayings are true, Ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν Πατέρα (John xiv. 9), and Ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ Πατρός (John i. 14).

φέρων τε] From the commoner use of φέρειν, *to carry* as a burden (Num. xi. 14, οὐ δυνήσομαι ἐγὼ μόνος φέρειν πάντα τὸν λαὸν τοῦτον. Isai. xxx. 6, οἳ ἔφερον ἐπὶ ὄνων θησαυροὺς αὐτῶν. &c. &c.), is derived that of the text, *to support* or *uphold* a moving object or system. In this last point (the thought of a universe in *motion*) the figure of the text differs from the (otherwise equivalent) phrase of Col. i. 17, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν.

τῷ ῥήματι] The dative expresses the *instrument* of the upholding. The φέρων, like the ἐποίησεν, is by a word of command. Compare xi. 3, πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ. The γενηθήτω of creation passes into the ἔστω of the sustentation. For ῥῆμα, always (conceptionally at least) *a single thing said*, compare its first use in the Septuagint, Gen. xv. 1, μετὰ δὲ τὰ ῥήματα ταῦτα ἐγενήθη ῥῆμα Κυρίου πρὸς Ἀβρὰμ ἐν ὁράματι, λέγων κ.τ.λ. The peculiarity is never lost, even where the whole Gospel (for example) is the ῥῆμα in question, as in Rom. x. 8, τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. Eph. v. 26, ἐν ῥήματι. vi. 17, καὶ τὴν μάχαιραν τοῦ πνεύματος, ὅ ἐστιν ῥῆμα Θεοῦ. Heb. vi. 5, καὶ καλὸν γευσαμένους Θεοῦ ῥῆμα. 1 Pet. i. 25, τοῦτο δέ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

τῆς δυνάμεως αὐτοῦ] *Belonging to, characteristic of, His power* (*potency*). Luke vi. 19, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο. 2 Cor. xii. 9, ἡ δύναμις τοῦ Χριστοῦ. Heb. vii. 16, κατὰ δύναμιν ζωῆς ἀκαταλύτου. 2 Pet. i. 16, ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν.

καθαρισμὸν τ. ἁ. ποιησάμενος] Job vii. 21, διὰ τί οὐ λήθην ἐποιήσω τῆς ἁμαρτίας μου, καὶ καθαρισμὸν τῆς ἀνομίας μου; The peculiarity of the expression is the simple genitive; *purification*, not *from*, but *of sins*. So in Exod. xxx. 10, ἀπὸ τοῦ αἵματος τοῦ καθαρισμοῦ τῶν ἁμαρτιῶν. 2 Pet. i. 9, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτημάτων. The same abbreviation is involved in the transition from the λεπροὶ καθαρίζονται of Matt. xi. 5, to the ἐκαθαρίσθη αὐτοῦ ἡ λέπρα of Matt. viii. 3.

ἐκάθισεν] viii. 1. x. 12. xii. 2. Rev. iii. 21, καὶ ἐκάθισα μετὰ τοῦ Πατρός μου ἐν τῷ θρόνῳ αὐτοῦ. The origin of the expression is found in Psalm cx. 1, εἶπεν ὁ

ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,

Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου κ.τ.λ. Matt. xxii. 44. Mark xii. 36. Luke xx. 42. Acts ii. 34. Heb. i. 13.

ἐν δεξιᾷ τῆς μεγαλωσύνης] *On the right hand of majesty.* Like Matt. xxvi. 64. Mark xiv. 62, ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως. *Majesty* here, as *power* there, is used as a name for God Himself. Heb. viii. 1, ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης. The word μεγαλωσύνη occurs also in Jude 25 as an attribute of God. In the Septuagint it is more frequent. Deut. xxxii. 3, δότε μεγαλωσύνην τῷ Θεῷ ἡμῶν. 1 Chron. xxix. 11, σοί, Κύριε, ἡ μεγαλωσύνη. Psalm cxlv. 3, καὶ τῆς μεγαλωσύνης αὐτοῦ οὐκ ἔστι πέρας. cl. 2. &c. &c. The form μεγαλειότης also occurs three times in the New Testament; Luke ix. 43. Acts xix. 27. 2 Pet. i. 16. For the figure ἐν δεξιᾷ, compare 1 Kings ii. 19, ὁ βασιλεὺς...ἐκάθισεν ἐπὶ τοῦ θρόνου αὐτοῦ· καὶ ἐτέθη θρόνος τῇ μητρὶ τοῦ βασιλέως, καὶ ἐκάθισεν ἐκ δεξιῶν αὐτοῦ. Psalm xlv. 10, παρέστη ἡ βασίλισσα ἐκ δεξιῶν σου. Zech. vi. 13, καὶ καθιεῖται καὶ κατάρξει ἐπὶ τοῦ θρόνου αὐτοῦ, καὶ ἔσται ὁ ἱερεὺς ἐκ δεξιῶν αὐτοῦ, καὶ βουλὴ εἰρηνικὴ ἔσται ἀναμέσον ἀμφοτέρων.

ἐν ὑψηλοῖς] Not to be connected with μεγαλωσύνης, but with ἐκάθισεν. And so ἐν τοῖς οὐρανοῖς in viii. 1. Compare Eph. i. 20, καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις. For ἐν ὑψηλοῖς, see Psalm xciii. 4, θαυμαστὸς ἐν ὑψηλοῖς ὁ Κύριος. cxiii. 5, τίς ὡς Κύριος ὁ Θεὸς ἡμῶν, ὁ ἐν ὑψηλοῖς κατοικῶν; An equivalent phrase is ἐν ὑψίστοις. Job xvi. 19, ἐν οὐρανοῖς ὁ μάρτυς μου, ὁ δὲ συνίστωρ μου ἐν ὑψίστοις. Luke ii. 14, δόξα ἐν ὑψίστοις Θεῷ. xix. 38, ἐν οὐρανῷ εἰρήνη, καὶ δόξα ἐν ὑψίστοις.

4. τοσούτῳ κρείττων] Introduction of the first great topic of the Epistle. The object of the whole book is to keep the Hebrew Christians true to Christ amidst the temptations of the last struggle of Judaism. The preeminence of Christ (Col. i. 18, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων) is therefore the general subject. This is shown in a series of comparisons: (1) Christ and the Angels (chapters i. and ii.); (2) Christ and Moses (iii. and iv.); (3) Christ and Aaron (v. to x.). Each topic is introduced as it were incidentally, almost allusively; here in a participial clause, as also in iii. 2 and v. 10. It is only by study that we detect the transitions: there is no formal scheme: sometimes a coming topic casts its shadow before it upon the earlier: see ἀρχιερέα in iii. 1, and Μελχισεδὲκ in v. 5.

4 τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων ὅσῳ

τοσούτῳ...ὅσῳ] An idiom peculiar (in Scripture) to this Epistle. See x. 25, καὶ τοσούτῳ μᾶλλον ὅσῳ κ.τ.λ. Also vii. 20, 22, καθ' ὅσον...κατὰ τοσοῦτο. In Rev. xviii. 7 there is an approach to it: ὅσα ἐδόξασεν αὐτὴν ...τοσοῦτον δότε κ.τ.λ.

κρείττων] This word occurs thirteen times in this Epistle, and only seven times elsewhere in Scripture (1 Cor. vii. 9, 38. xi. 17. xii. 31. Phil. i. 23. 1 Pet. iii. 17. 2 Pet. ii. 21). In the Septuagint, it is chiefly found (21 times) in the Book of Proverbs.

γενόμενος] Mark the contrast with ὢν above. We reach now the exaltation of the Son, not as God, but as the God-Man. Compare Eph. i. 20, &c. καθίσας...ἐν τοῖς ἐπουρανίοις ὑπεράνω πάσης ἀρχῆς κ.τ.λ. Phil. ii. 9, διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσεν καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα. Col. i. 18, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται κ.τ.λ. 1 Pet. i. 21, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα. iii. 22, ὅς ἐστιν ἐν δεξιᾷ Θεοῦ, πορευθεὶς εἰς οὐρανόν, ὑποταγέντων αὐτῷ ἀγγέλων κ.τ.λ.

τῶν ἀγγέλων] The prominence given to this topic, the exaltation of Christ above the Angels, is accounted for by the place ascribed in Scripture to the ministry of Angels, whether generally (as Gen. xvi. 7. xxiv. 7. xxviii. 12. xxxii. 1. 1 Kings xix. 5. Psalm xxxiv. 7. xci. 11. Dan. iii. 28. vi. 22. &c.) or specially. (1) In the giving of the Law on Mount Sinai. Acts vii. 53, οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων. Gal. iii. 19, ὁ νόμος...διαταγεὶς δι' ἀγγέλων ἐν χειρὶ μεσίτου. Heb. ii. 2, ὁ δι' ἀγγέλων λαληθεὶς λόγος. Compare Deut. xxxiii. 2, Κύριος ἐκ Σινᾶ ἥκει...ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ. Psalm lxviii. 17, τὸ ἅρμα τοῦ Θεοῦ μυριοπλάσιον, χιλιάδες... Κύριος ἐν αὐτοῖς ἐν Σινᾶ ἐν τῷ ἁγίῳ. The phenomena of wind and fire, of voice and trumpet (Exod. xix. 16, &c. Deut. iv. 11, &c. v. 22, &c.), even the preparation and engraving of the tables of stone (Exod. xxiv. 12. xxxii. 16), were doubtless assigned to angelic ministry: Psalm civ. 4, ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον. (2) In connexion with the march of Israel into Canaan. Exod. xiv. 19, ὁ ἄγγελος τοῦ Θεοῦ ὁ προπορευόμενος τῆς παρεμβολῆς τῶν υἱῶν Ἰσραήλ. xxiii. 20, ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ἵνα φυλάξῃ σε ἐν τῇ ὁδῷ, ὅπως εἰσαγάγῃ σε εἰς τὴν γῆν ἣν ἡτοίμασά σοι. xxxii. 34. xxxiii. 2. Num. xx. 16, καὶ ἀποστείλας ἄγγελον ἐξήγαγεν ἡμᾶς ἐξ Αἰγύπτου. Josh. v. 14,

διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

ὅτι ἐγὼ ἀρχιστράτηγος δυνάμεως Κυρίου, νυνὶ παραγέγονα.

ὅσῳ διαφορώτερον] *The actual exaltation of Christ above Angels is proportioned to the prophetic. The Name defined in Scripture is the measure of the superiority actually attained.* (1) The adjective διάφορος occurs also in ix. 10, and in Rom. xii. 6, in the sense of *different;* as also in Deut. xxii. 9. Dan. vii. 19. Here the sense is *excellent;* different by *superiority;* as in viii. 6, διαφορωτέρας τέτευχεν λειτουργίας. The same twofold meaning is seen in the verb διαφέρειν (*to differ*, Dan. vii. 3. &c.; *to excel*, Matt. x. 31. &c.: in Rom. ii. 18 and Phil. i. 10, it may be either). (2) The comparative διαφορώτερος occurs only here and in viii. 6. (3) The use of παρά after a comparative is peculiar to this Epistle (ii. 7, 9. iii. 3. ix. 23. xi. 4. xii. 24) and Luke iii. 13, πλέον παρὰ τὸ διατεταγμένον ὑμῖν.

κεκληρονόμηκεν] The Son, manifested in the fulness of time, has *entered upon the inheritance of* the predicted Messiah. Scripture has *marked out the boundaries* of the great ὄνομα in many passages of promise: the Divine Son, as the Christ, has entered upon its possession. The word κληρονομεῖν occurs more than 125 times in the Septuagint; generally with an accusative of the *thing* (τὴν γῆν, τὰς πόλεις, &c.); sometimes *absolutely* (Num. xviii. 20. &c.); sometimes with an accusative of the *person* (*to be a man's heir;* Gen. xv. 3, 4, κληρονομήσει με...οὐ κληρονομήσει σε κ.τ.λ.). In the New Testament it is found 18 times (τὴν γῆν, ζωὴν αἰώνιον, βασιλείαν Θεοῦ, σωτηρίαν, εὐλογίαν, τὰς ἐπαγγελίας).

ὄνομα] The *name* of a person is *that which sets him before the mind as that which he is.* In Scripture, the *name* of God, or the *name* of Christ, is *the sum of His attributes, the whole of His revealed nature, character, work,* &c. See Exod. xxxiii. 19. xxxiv. 5—7, καὶ ἐκάλεσε τῷ ὀνόματι Κυρίου...Κύριος ὁ Θεός, οἰκτίρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος κ.τ.λ. John i. 12, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. xvii. 6, ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις κ.τ.λ. xx. 31, ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ. Acts iii. 16, τοῦτον... ἐστερέωσεν τὸ ὄνομα αὐτοῦ. Phil. ii. 9, καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ κ.τ.λ. The *name* is the *designation*, the description, in Scripture, of what the Messiah would be.

5. τίνι γάρ] Upon the quotations which follow it may be remarked in general, that the Epistle is addressed to persons

5 τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων, Υἱός μου εἶ

(1) who believe in Jesus as the Christ, the Son of God, (2) who believe in the inspiration of the Old Testament Scriptures, and in their Messianic reference. It cannot be expected of those who are destitute of this twofold belief, that they should appreciate the argument of this passage. On the other hand, there is nothing *arbitrary* in the selection of the texts adduced. It is not that, wherever the name of God occurs in the Old Testament, the name of Christ may be substituted for it. The principles of the selection are two: (1) God *in manifestation*, whether for mercy or judgment, is always God *in Christ;* (2) where that is written of a *man*, which no *mere* man can satisfy (as, for instance, universal dominion, everlasting existence, &c.), there always lies in the background that one Person, divine as well as human, of whom alone these things can be spoken with literal truth. To be assured of this is the only postulate of this section. *Known unto God are all His works from the beginning of the world* (Acts xv. 18): God, purposing to reveal Himself in Christ, keeps that purpose in view throughout His Dispensations. The human writer is never obliterated, but there is a voice within his voice, a prophecy in his history, and a type in his life. To say otherwise is to deny, not *verbal* inspiration alone, but inspiration in *any* sense.

τίνι γὰρ...τῶν ἀγγέλων] *To which one of the Angels, &c. Whom did God ever single out from among the Angels to address him as His Son?* The argument is not shaken by the application of the title *sons of God* to Angels collectively (Job i. 6. ii. 1. xxxviii. 7; in all which places however the Septuagint has not υἱοὶ but ἄγγελοι), any more than by the application of the same title to Israelites of old (Exod. iv. 22, υἱὸς πρωτότοκός μου Ἰσραήλ. Jer. xxxi. 9, Ἐφραὶμ πρωτότοκός μού ἐστιν. Hos. i. 10, κληθήσονται υἱοὶ Θεοῦ ζῶντος), or to Christians now (Luke vi. 35. Rom. viii. 14, 19, οὗτοι υἱοί εἰσιν Θεοῦ... τῶν υἱῶν τοῦ Θεοῦ. 2 Cor. vi. 18, ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας. Gal. iii. 26, πάντες γὰρ υἱοὶ Θεοῦ ἐστέ. iv. 6, 7, οὐκέτι εἶ δοῦλος, ἀλλὰ υἱός. Heb. xii. 5, ὑμῖν ὡς υἱοῖς διαλέγεται). The whole stress lies on the *individualization* of the name.

Υἱός μου εἶ σύ] Psalm ii. 7. We know not with what human hopes the words were first written. History is the key of Prophecy; and as the earthly kings of David's line successively fell on sleep, till at last

σύ, ἐγὼ σήμερον γεγέννηκά σε; καὶ πάλιν,
Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς
ἔσται μοι εἰς υἱόν; ὅταν δὲ πάλιν εἰσαγάγῃ 6

the line itself was dethroned and effaced, it became plain that only in a Divine Person could the prediction be fulfilled, whatever *shadows* of fulfilment might be thrown before Him.

σήμερον γεγέννηκά σε] In its *first* meaning σήμερον must have been the time of the decisive establishment of the throne of David; his recognition as the head of the theocracy against all rivals and antagonists (2 Sam. vii. 1, ὅτε ἐκάθισεν ὁ βασιλεὺς ἐν τῷ οἴκῳ αὐτοῦ, καὶ Κύριος κατεκληρονόμησεν αὐτὸν κύκλῳ ἀπὸ πάντων τῶν ἐχθρῶν αὐτοῦ). In its *application*, it is the day of Christ's *Resurrection*, and the Psalm was rightly selected for Easter Sunday. Compare Acts xiii. 33, ἀναστήσας Ἰησοῦν, ὡς καὶ...γέγραπται, Υἱός μου εἶ σύ, ἐγὼ σήμερον κ.τ.λ. Rom. i. 4, τοῦ ὁρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει...ἐξ ἀναστάσεως νεκρῶν. Heb. v. 5, where the same text is quoted in proof of the *Priesthood* of Christ, with which Resurrection *virtually* invested Him, as Ascension *actually*. There is no *direct* reference in the passage either (1) to the Eternal Sonship, or (2) to the Incarnation.

Ἐγὼ ἔσομαι] 2 Sam. vii. 14. The subject is the promised seed of David (verse 12, ἀναστήσω τὸ σπέρμα σου μετὰ σέ...καὶ ἑτοιμάσω τὴν βασιλείαν αὐτοῦ). Of him it is said, ἀνορθώσω τὸν θρόνον αὐτοῦ ἕως εἰς τὸν αἰῶνα (verse 13). The very phrase made preparation for one greater than man. No earthly throne can be everlasting. The *seed of David* was evidently identifying itself (in such predictions) with the *seed of Abraham* in whom all nations should be blessed (Gen. xxii. 18), and with the *seed of the woman* which should bruise the serpent's head (Gen. iii. 15).

ἔσομαι εἰς...ἔσται εἰς] For the Hebraism, compare Matt. xix. 5. Mark x. 8. Luke iii. 5. 1 Cor. vi. 16. 2 Cor. vi. 18. Eph. v. 31. Heb. viii. 10. James v. 3.

6. ὅταν δὲ πάλιν] The place of πάλιν makes its sense ambiguous. Is it, like the πάλιν of verse 5 and ii. 13 (twice) and x. 30, the *again* of *quotation; And when, again, He bringeth in, &c.?* Or is it to be read with εἰσαγάγῃ, *And when He again bringeth in, &c.;* making the clause refer to the *second* Advent, the *second* introduction of the Son into the visible universe? (1) There is perhaps no precisely parallel instance of a transposed or parenthetical πά-

τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, Καὶ

λιν. But this Epistle deals much in rhetorical transpositions; and there is something easy and natural (in English at all events) in an *again* thus thrown in. (2) On the other hand, the particular word πρωτότοκος is more evidently suitable to *the Risen Christ* than to *the Eternal Son.* It suggests, if it does not compel, the thought of *sons later born;* a thought inappropriate altogether to the Second Person in the Trinity *as such,* but most suitable to the Incarnate Son alive again from the dead (see references in the note on τὸν πρωτότοκον). And the *quotation* introduced by the clause ὅταν δὲ κ.τ.λ., though appropriate to either Advent, or to the Advent as a whole, cannot but be especially suitable to the Advent in glory.

ὅταν εἰσαγάγῃ...λέγει] *When He shall have brought in, He saith.* That is, *He saith in the foreview of His bringing in.* The passage which follows *has reference to the* (*then future*) *introduction.* For the construction, see 1 Cor. xv. 27, 28, ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται ...ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε αὐτὸς ὁ υἱὸς ὑποταγήσεται κ.τ.λ. *When He shall have said the word, All things are subjected* (*manifestly excepting Him that subjected them*)—*when, I say, all things shall have been subjected, then shall the Son also Himself,* &c. Compare verses 24, 54, ὅταν καταργήσῃ...ὅταν ἐνδύσηται. xvi. 2, 3, 5, ἐλεύσομαι πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω. 2 Cor. x. 6. Col. iii. 4. iv. 16. &c. &c.

τὸν πρωτότοκον] Here alone absolutely. In Luke ii. 7 with τὸν υἱὸν αὐτῆς. Rom. viii. 29, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς. Col. i. 15, 18, πρωτότοκος πάσης κτίσεως...πρωτότοκος ἐν τῶν νεκρῶν. Rev. i. 5, ὁ πρωτότοκος τῶν νεκρῶν. See note on ὅταν δὲ πάλιν. If the εἰσαγάγῃ refers to the *first* Advent (or to the Advent *generally,* without marking the difference), then the πρωτότοκος will mean simply the Eternal Son, the υἱὸς of verse 2. If to the *second,* there may be an allusion to the *Resurrection,* as in the γεγέννηκα of verse 5, and as in the above quotations from Col. i. 18 and Rev. i. 5.

τὴν οἰκουμένην] The word occurs almost forty times in the Septuagint, in the wider sense of *the inhabited earth* (Psalm xxiv. 1, τοῦ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, ἡ οἰκουμένη καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ). And so Matt. xxiv. 14. Luke iv. 5. xxi. 26. Acts xvii. 31. xix. 27 (a rhetorical hyperbole). Rom. x. 18 (from Psalm xix. 4). Rev. iii. 10. xii. 9. xvi. 14. In Heb. ii. 5 it has

προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ. καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει, Ὁ 7
ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ

the peculiar sense given it by the addition of τὴν μέλλουσαν (see note there). In Luke ii. 1 and Acts xi. 28 the context limits it to the Roman Empire. Here it is equivalent to κόσμος, and the parallel passages are those of St John in which the Incarnation is spoken of as *a coming into the* κόσμος (John i. 9. iii. 17, 19. vi. 14. ix. 39. x. 36. xi. 27. xii. 46. xvi. 28. xvii. 18. xviii. 37. 1 John iv. 9). The Eternal Son is outside the οἰκουμένη (John i. 1, ὁ λόγος ἦν πρὸς τὸν Θεόν). Incarnation brings Him into it (John xvi. 28, ἐξῆλθον ἐκ τοῦ Πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον). Ascension again withdraws Him from the οἰκουμένη (πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν Πατέρα). The Advent brings Him back into it (John xiv. 3, ἐὰν πορευθῶ ... πάλιν ἔρχομαι). The peculiarity of the expression here is the εἰσάγειν instead of the usual πέμπειν or ἀποστέλλειν of the Gospels. Even of the *second* Advent we have ἀποστέλλειν in Acts iii. 20. The nearest approach to the εἰσάγειν here is the ἄγειν of 1 Thess. iv. 14 (ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ).

Καὶ προσκυνησάτωσαν] The καὶ is part of the quotation. This, and the third person, point to Deut. xxxii. 43 (καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι [B, υἱοὶ A] Θεοῦ) rather than to Psalm xcvii. 7 (προσκυνήσατε αὐτῷ, πάντες οἱ ἄγγελοι αὐτοῦ) as the intended reference. In both passages, however, the subject is *God's self-manifestation in judgment;* and therefore the application to *Christ* is at once justified by the principle stated in the note on verse 5, τίνι γάρ. The Angels themselves are bidden in prophecy to worship God manifested in the Son. The word προσκυνεῖν is only once used by St Paul (1 Cor. xiv. 25).

7. καὶ πρὸς μέν] The μὲν and δὲ have the effect of subordinating the first clause to the second. *And whereas the language of Scripture concerning the Angels is this...the language concerning the Son on the contrary is, &c.*

πρός] The *towards* of πρὸς varies according to the context between *of* (*with regard to*) and *to.* The one is the *mental*, the other the *physical, looking to.* Here, *of the Angels ...to the Son.* Compare, for example, Rom. x. 21 (πρὸς δὲ τὸν Ἰσραὴλ λέγει) with Heb. vii. 21 (τοῦ λέγοντος πρὸς αὐτόν).

Ὁ ποιῶν] Psalm civ. 4.

8 τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα· πρὸς

(1) In the Psalm itself, which is a hymn of praise to the God of creation, the evident idea of the verse is, *Who maketh His Angels winds*, &c. The natural phenomena of wind and fire are traced up to an Angelic ministry. (See note on verse 4, τῶν ἀγγέλων.) (2) The secondary application is, *Who maketh His Angels (swift as) winds, (penetrating, pervasive, &c.) as fire.* (3) The third sense, assigned to the words here, and more expressly in verse 14, is evidently a derived one; *Who maketh His Angels spirits, &c.:* they *are* spirits, by nature and essence. The same ambiguity, between *wind* and *spirit*, lying necessarily in the word πνεῦμα, is felt even in the great passage, John iii. 8, τὸ πνεῦμα ὅπου θέλει πνεῖ, κ.τ.λ. (4) The rendering, *Who maketh winds His messengers, and a flaming* (or *flame of*) *fire His ministers*, is obviously impossible in the Greek, and involves, besides, a solecism in language as well as grammar, by combining (in the latter clause) a singular subject with a plural predicate.

λειτουργούς] From its original sense of *a people's workman, a public servant* (λεῖτος, from λεώς, and ἔργον), the word λειτουργὸς passes into that of *minister* generally. It is specially applied in the Septuagint (where, with its kindred forms, λειτουργεῖν, λειτουργία, and λειτουργικός, it occurs about 140 times) to the sacred offices of the Priests and Levites (Neh. x. 39, καὶ ἐκεῖ σκεύη τὰ ἅγια, καὶ οἱ ἱερεῖς οἱ λειτουργοί. Isai. lxi. 6, ἱερεῖς Κυρίου κληθήσεσθε, λειτουργοὶ Θεοῦ. &c., &c.). The attendant upon a prophet or king is called his λειτουργός, as in Josh. i. 1, τῷ Ἰησοῦ υἱῷ Ναυῆ τῷ λειτουργῷ (A, ὑπουργῷ B) Μωυσῆ. 1 Kings i. 4, Ἀβισὰγ...ἐλειτούργει αὐτῷ. x. 5, καὶ τὴν στάσιν λειτουργῶν αὐτοῦ. xix. 21, ἐπορεύθη ὀπίσω Ἠλιού, καὶ ἐλειτούργει αὐτῷ. 2 Kings vi. 15, ὤρθρισεν ὁ λειτουργὸς Ἐλισαιὲ ἀναστῆναι. In Psalm ciii. 21 the word is applied, as here, to the Angels (εὐλογεῖτε τὸν Κύριον, πᾶσαι αἱ δυνάμεις αὐτοῦ, λειτουργοὶ αὐτοῦ, ποιοῦντες τὸ θέλημα αὐτοῦ). In the New Testament the use is equally various. It includes service rendered by man to God (Luke i. 23. Rom. xiii. 6, λειτουργοὶ γὰρ Θεοῦ εἰσίν. Phil. ii. 17. Heb. ix. 21) or Christ (εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη); by man to man (2 Cor. ix. 12. Phil. ii. 25, 30, καὶ λειτουργὸν τῆς χρείας μου...τῆς πρός με λειτουργίας); or by Christ to God (Heb. viii. 2, 6, τῶν ἁγίων λειτουργός...διαφορωτέρας τέτευχεν λειτουργίας).

δὲ τὸν υἱόν, Ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύ-

i. 8. *Or omit* τοῦ αἰῶνος.

πυρὸς φλόγα] In the Septuagint it is πῦρ φλέγον.

8. Ὁ θρόνος σου] Psalm xlv. 6, 7. The occasion of the Psalm is apparently a royal marriage. But it contains expressions, like those of the text, involving an immense hyperbole in their application to any human sovereign. (See again the note on verse 5, τίνι γάρ.)

ὁ Θεός] Evidently a vocative. *God is thy throne* might possibly have been said (Psalm xlvi. 1, ὁ Θεὸς ἡμῶν καταφυγὴ καὶ δύναμις. &c., &c.): *thy throne is God* seems an unnatural phrase. And even in its first (human) application the vocative would cause no difficulty (Psalm lxxxii. 6, ἐγὼ εἶπα, θεοί ἐστε καὶ υἱοὶ ὑψίστου πάντες. John x. 34, 35, ἐκείνους εἶπεν θεούς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο).

εἰς τὸν αἰῶνα τοῦ αἰῶνος] Amongst the multitude of like combinations found in the Septuagint (δι' αἰῶνος, εἰς τὸν αἰῶνα, ἕως τοῦ αἰῶνος, ἕως αἰῶνος, ἕως εἰς τὸν αἰῶνα, εἰς τοὺς αἰῶνας, ἕως εἰς τοὺς αἰῶνας, εἰς τὸν αἰῶνα καὶ ἐπέκεινα, εἰς τοὺς αἰῶνας καὶ ἔτι, ἕως τοῦ αἰῶνος ἔτι, εἰς τὸν αἰῶνα χρόνον, εἰς τὸν αἰῶνα τοῦ αἰῶνος, εἰς αἰῶνα αἰῶνος, τὸν αἰῶνα καὶ ἐπ' αἰῶνα καὶ ἔτι, ἕως αἰῶνος τῶν αἰώνων) the precise form of the text seems to occur only in the Book of Psalms (lxxxiii. 17. lxxxix. 29. xcii. 7. civ. 5. cxi. 3, 8, 10. cxii. 3, 9). In the New Testament we have only (of the above) εἰς τὸν αἰῶνα, εἰς τοὺς αἰῶνας, and (peculiar to it) εἰς αἰῶνα (Jude), εἰς πάντας τοὺς αἰῶνας (Jude), εἰς αἰῶνας αἰώνων (Rev.), εἰς τοὺς αἰῶνας τῶν αἰώνων (Gal., Phil., 1 Tim., 2 Tim., 1 Pet., Rev.), εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων (Eph.). The aim of all these varieties of expression is the same; to heap up masses of time as an approximation to the conception of eternity. *The age of the age* is that vast expanse of duration which has itself for its only definition. Without entering into controverted matters, it may be said that, where such expressions occur, they must be read according to the subject matter. If an earthly kingdom or a human lineage is in question, *infinite* duration is precluded not by the language but by the context. If the terms are applied to spiritual existences, or to a world beyond death, we have at least no limit fixed by *our knowledge of the nature of the case.*

καὶ ἡ ῥάβδος] (1) The καὶ is not in the Septuagint; but,

9 τητος ῥάβδος τῆς βασιλείας σου. ἠγάπη-
σας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ

i. 8. *Or* τῆς β. αὐτοῦ.

as the clause which it introduces follows immediately upon the former, it seems better to regard the καὶ as an accidental addition, than as the preface to a separate quotation. (2) In the Septuagint the article stands before the second (not before the first) ῥάβδος, just inverting the subject and the predicate. Here it is, *The sceptre of uprightness is (the) sceptre of Thy kingdom.* (3) The most doubtful point is the reading of the last word. There is very considerable authority for αὐτοῦ instead of σου. This reading *may* have been occasioned by missing the vocative use of ὁ Θεός above (see note on ὁ Θεός). If αὐτοῦ is read, we must suppose the direct address of the former clause to be changed into the third person in the latter.

ῥάβδος] (1) *A staff*, for *support.* Matt. x. 10. Mark vi. 8. Luke ix. 3. Heb. xi. 21. Psalm xxiii. 4, ἡ ῥάβδος σου καὶ ἡ βακτηρία σου, αὐτά (A, αὗταί B) με παρεκάλεσαν. (2) A *staff*, of *office.* Heb. ix. 4. Exod. vii. 20, καὶ ἐπάρας Ἀαρὼν τὴν ῥάβδον (A, τῇ ῥάβδῳ B) αὐτοῦ ἐπάταξε τὸ ὕδωρ. (3) *A rod*, for *measuring.* Rev. xi. 1. Psalm lxxiv. 2, ἐλυτρώσω ῥάβδον κληρονομίας σου, ὄρος Σιών κ.τ.λ. (4) A *rod*, for *chastising.* 1 Cor. iv. 21. Psalm lxxxix. 32, ἐπισκέψομαι ἐν ῥάβδῳ τὰς ἀνομίας αὐτῶν, καὶ ἐν μάστιξι τὰς ἀδικίας (A, ἁμαρτίας B) αὐτῶν. (5) A *sceptre.* Here, and in Rev. ii. 27. xii. 5. xix. 15. Psalm ii. 9. cx. 2, ῥάβδον δυνάμεώς σου (A, σοι after ἐξαπ. B) ἐξαποστελεῖ Κύριος ἐκ Σιών· κατακυρίευε ἐν μέσῳ τῶν ἐχθρῶν σου.

εὐθύτητος] Combined with δικαιοσύνη in Josh. xxiv. 14. Psalm ix. 8. With ἀκακία in Psalm xxxvii. 37. With ἀλήθεια in Psalm cxi. 8. Eccles. xii. 10. Compare 1 Kings iii. 6, ἐν ἀληθείᾳ καὶ ἐν δικαιοσύνῃ καὶ ἐν εὐθύτητι καρδίας.

τῆς βασιλείας σου] Dan. ii. 44, ἀναστήσει ὁ Θεὸς τοῦ οὐρανοῦ βασιλείαν ἥτις εἰς τοὺς αἰῶνας οὐ διαφθαρήσεται. vii. 13, 14, ὡς υἱὸς ἀνθρώπου ἐρχόμενος ἦν...καὶ αὐτῷ ἐδόθη ἡ ἀρχὴ καὶ ἡ τιμὴ καὶ ἡ βασιλεία κ.τ.λ. From Matt. iii. 2 onwards the figure recurs perpetually in the New Testament.

9. δικαιοσύνην ... ἀνομίαν] Contrasted as in 2 Cor. vi. 14, τίς γὰρ μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ; Compare Matt. xxiii. 28, ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δέ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας.

ἀνομίαν] The Alexandrine Septuagint has ἀδικίαν. The dis-

τοῦτο ἔχρισέν σε ὁ Θεός, ὁ Θεός σου,

tinctive idea of ἀνομία is *insubordination*. St John makes it the synonym of ἁμαρτία (1 John iii. 4, πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία). See Matt. vii. 23, ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. xiii. 41. xxiv. 12. Rom. iv. 7 (from Psalm xxxii. 1), ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. 2 Thess. ii. 3, 8, ἐὰν μὴ...ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας (with alternative reading ἁμαρτίας)...ἀποκαλυφθήσεται ὁ ἄνομος. Heb. x. 17.

διὰ τοῦτο] The Divine approbation of the character is made the reason of the anointing. In its application to the *human* subject, this approbation (whether of David, or Solomon, or Hezekiah) could be but comparative and partial. In its application to the *Messiah*, this is one of the texts which speak of the perfect obedience, in action and suffering, as the procuring cause of the exaltation. The anointing is the investiture with universal sovereignty, consequent upon Resurrection. The διὰ τοῦτο is the διὸ of Phil. ii. 9: γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ· διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσεν κ.τ.λ. Compare John xvii. 4, 5, ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας...καὶ νῦν δόξασόν με σύ, Πάτερ, παρὰ σεαυτῷ κ.τ.λ.

ἔχρισέν σε] In other places the anointing is connected with the entrance of our Lord upon His earthly Ministry. Luke iv. 18, 21, ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς...σήμερον πεπλήρωται ἡ γραφὴ αὕτη κ.τ.λ. Acts iv. 27, συνήχθησαν...ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν ὃν ἔχρισας Ἡρώδης τε καὶ Πόντιος Πιλᾶτος κ.τ.λ. x. 38, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν εὐεργετῶν κ.τ.λ. Here the reference is evidently to a later anointing (see last note). And although the figure would apply to the prophetic (1 Kings xix. 16, χρίσεις εἰς προφήτην) or priestly (Exod. xl. 13, καὶ χρίσεις αὐτόν, καὶ ἱερατεύσει μοι. &c. &c.) consecration as well as to the royal, yet this last is clearly the subject here. 1 Sam. xvi. 12, ἀνάστα, χρῖσον τὸν Δαυίδ. Psalm lxxxix. 20, εὗρον Δαυὶδ τὸν δοῦλόν μου, ἐν ἐλαίῳ (A, ἐλέει B, and omit μου) ἁγίῳ μου ἔχρισα αὐτόν. In other passages of the New Testament, χρίειν and χρῖσμα are applied to the gift of the Holy Spirit to *Christians*. 2 Cor. i. 21. 1 John ii. 20, 27.

ὁ Θεός σου] The Person addressed is *God* (verse 8); and yet God is *His God*. Compare John xx. 17 (λέγει Ἰησοῦς...Ἀναβαίνω πρὸς τὸν...Θεόν μου) with verse 28 (Θωμᾶς εἶπεν αὐτῷ, Ὁ...Θεός μου). See Eph. i.

ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους

17, ὁ Θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. In the frequently occurring phrase, ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, it is not quite certain that the genitive depends on *both* nominatives.

ἔλαιον] Elsewhere χρίειν has the *dative*. Num. xxxv. 25, ὃν ἔχρισεν (A, ἔχρισαν B) αὐτὸν τῷ ἐλαίῳ τῷ ἁγίῳ. Acts x. 38. Or ἐν. 2 Sam. i. 21. Psalm lxxxix. 20. Ezek. xvi. 9, καὶ ἔχρισά σε ἐν ἐλαίῳ. Ecclus. xlv. 15. Or ἐξ. Exod. xxx. 25, 26, ἔλαιον χρῖσμα ἅγιον ἔσται· καὶ χρίσεις ἐξ αὐτοῦ τὴν σκήνην κ.τ.λ.

ἀγαλλιάσεως] (1) In the Septuagint, this form is peculiar to the Book of Psalms. See, for instance, Psalm xxx. 5, κλαυθμός ...ἀγαλλίασις. xlii. 4, ἐν φωνῇ ἀγαλλιάσεως καὶ ἐξομολογήσεως. li. 12, ἀπόδος μοι τὴν ἀγαλλίασιν τοῦ σωτηρίου σου. cxviii. 15, φωνὴ ἀγαλλιάσεως καὶ σωτηρίας ἐν σκηναῖς δικαίων. cxxvi. 2, 5, 6, χαρᾶς...ἀγαλλιάσεως...ἐν δάκρυσιν, ἐν ἀγαλλιάσει κ.τ.λ. The form ἀγαλλίαμα (a *subject* of exultation) is frequent in Isaiah and elsewhere. In the New Testament ἀγαλλίασις is found in Luke i. 14, 44, χαρά σοι καὶ ἀγαλλίασις κ.τ.λ. Acts ii. 46. Jude 24. The verb ἀγαλλιᾶν occurs in Luke i. 47. Rev. xix. 7: ἀγαλλιᾶσθαι in Matt. v. 12. Luke x. 21. John v. 35. viii. 56. Acts ii. 26 (from Psalm xvi. 9). xvi. 34. 1 Pet. i. 6, 8. iv. 13. The *genitive* here expresses the characteristic. What is often in Scripture called the ἔλαιον τῆς χρίσεως (Exod. xxix. 21. &c. &c.) is here an ἔλαιον ἀγαλλιάσεως, *a chrism of exultation*, for the dignity which it confers; thus raising into a higher sphere the words of Psalm civ. 15, τοῦ ἱλαρῦναι πρόσωπον ἐν ἐλαίῳ.

παρά] From the sense of (1) *beside, parallel to*, comes that of (2) *in comparison with;* and so (3) in *advantageous* comparison with, *more than, beyond.* Luke xiii. 2, 4, ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους...ὀφειλέται παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἱερουσαλήμ. Rom. i. 25, ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα. iv. 18. xi. 24. xii. 3. xiv. 5, κρίνει ἡμέραν παρ' ἡμέραν. For the use of παρὰ with a preceding comparative, see note on verse 4, ὅσῳ διαφορώτερον.

τοὺς μετόχους σου] *Thy partners;* partakers with thee in the dignity of royalty. (1) Compare 1 Kings x. 23, καὶ ἐμεγαλύνθη Σαλωμὼν ὑπὲρ πάντας τοὺς βασιλεῖς τῆς γῆς πλούτῳ καὶ φρονήσει. In the application to Christ, only the general idea can be maintained; *other potentates*, whether earthly or angelic. Compare Rom. xiv. 9. Eph. i. 21, ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότη-

σου. καί, Σὺ κατ' ἀρχάς, Κύριε, τὴν γῆν 10
ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σού

τος κ.τ.λ. Phil. ii. 11. Col. i. 16—18. 1 Pet. iii. 22, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων. Rev. i. 5, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς. xix. 16, βασιλεὺς βασιλέων καὶ κύριος κυρίων. A more exclusive (or even explicit) reference to the *Angels* as μέτοχοι of the Messiah seems out of place in a passage of which the object is rather to disparage than to exalt them. (2) The word μέτοχος is peculiar (in the New Testament) to this Epistle, excepting only Luke v. 7, where, as here, it is used absolutely (κατένευσαν τοῖς μετόχοις). In the four other places of its occurrence it has a genitive (Heb. iii. 1, 14, κλήσεως ἐπουρανίου μέτοχοι...μέτοχοι τοῦ Χριστοῦ. vi. 4, μετόχους πνεύματος ἁγίου. xii. 8, ἧς μέτοχοι γεγόνασιν πάντες). In the Septuagint it is always absolute, as here; *partner*, not *partaker*. 1 Sam. xx. 30, μέτοχος εἶ σὺ τῷ υἱῷ Ἰεσσαί. Psalm cxix. 63. Eccles. iv. 10, ὁ εἷς ἐγερεῖ τὸν μέτοχον αὐτοῦ. Hos. iv. 17, μέτοχος εἰδώλων Ἐφραΐμ.

10. καί, Σύ] Psalm cii. 26—28. The only departures from the Alexandrine Septuagint are (1) a change of order (from κατ' ἀρχὰς σύ), (2) the reading ἑλίξεις (with B) for ἀλλάξεις, (3) the insertion of a second ὡς ἱμάτιον after αὐτούς. There is nothing in the Psalm itself to mark its application to *Christ*. But (1) the principle above stated fully justifies this use of it. Its subject is the interposition of God to avenge His people; and this interposition means to a Christian reader His interposition *in Christ*. (2) There is also, in the quotation itself, a rehearsal of the work of *Creation;* and it is a first principle of the Gospel, that πάντα δι' αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν (John i. 3).

κατ' ἀρχάς] Psalm cxix. 152, κατ' ἀρχὰς ἔγνων ἐκ τῶν μαρτυρίων σου, ὅτι εἰς τὸν αἰῶνα ἐθεμελίωσας αὐτά.

τὴν γῆν ἐθεμελίωσας] Job xxxviii. 4, ποῦ ἦσθα ὅτε ἐθεμελίωσα τὴν γῆν; Psalm xxiv. 2. lxxxix. 11, σή ἐστιν ἡ γῆ· τὴν οἰκουμένην καὶ τὸ πλήρωμα αὐτῆς σὺ ἐθεμελίωσας. civ. 5. cxix. 90. Prov. iii. 19. Isai. xlviii. 13. li. 13, 16. In the New Testament θεμελιοῦν is used once in the Gospels (Matt. vii. 25) and twice (figuratively) in the Epistles (Eph. iii. 17. Col. i. 23).

ἔργα] Psalm viii. 6, κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου. Heb. iv. 3, 4, 10, τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων κ.τ.λ.

11 εἰσιν οἱ οὐρανοί· αὐτοὶ ἀπολοῦνται, σὺ δὲ
διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιω-
12 θήσονται, καὶ ὡσεὶ περιβόλαιον ἑλίξεις
αὐτούς, ὡς ἱμάτιον, καὶ ἀλλαγήσονται· σὺ

11. αὐτοί] Always emphatic in the nominative. Either *they themselves*, or *even they*, or *they indeed*.

ἀπολοῦνται] 2 Pet. iii. 6, 7, ὁ τότε κόσμος...ἀπώλετο· οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ...τεθησαυρισμένοι εἰσὶν...εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

διαμένεις] It is the word applied by the scoffers, in 2 Pet. iii. 4, to the permanence of *matter:* πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως. Here it expresses the everlastingness of God in *contrast* with all else. In Psalm cxix. 89, 90, the two thoughts are combined; the permanence of matter is made dependent upon the permanence of the upholding word: εἰς τὸν αἰῶνα, Κύριε, ὁ λόγος σου διαμένει ἐν τῷ οὐρανῷ· εἰς γενεὰν καὶ γενεὰν ἡ ἀλήθειά σου· ἐθεμελίωσας τὴν γῆν καὶ διαμένει. In the New Testament, διαμένειν is found (besides) only in Luke i. 22. xxii. 28. Gal. ii. 5.

παλαιωθήσονται] viii. 13, τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ. Luke xii. 33, βαλλάντια μὴ παλαιούμενα. Compare Deut. xxix. 5, οὐκ ἐπαλαιώθησαν τὰ ἱμάτια ὑμῶν ἐπάνωθεν ὑμῶν. Josh. ix. 5, 13, καὶ τὰ ἱμάτια αὐτῶν πεπαλαιωμένα ἐπάνω αὐτῶν κ.τ.λ. Neh. ix. 21. Job xiii. 28, ὃ παλαιοῦται...ὥσπερ ἱμάτιον σητόβρωτον. Isai. l. 9. li. 6, ὁ οὐρανὸς ὡς καπνὸς ἐστερεώθη, καὶ ἡ (A, ἡ δὲ B) γῆ ὡς ἱμάτιον παλαιωθήσεται. Ecclus. xiv. 17.

12. περιβόλαιον] Psalm civ. 6, ἄβυσσος ὡς ἱμάτιον τὸ περιβόλαιον αὐτοῦ. Isai. lix. 17, περιεβάλετο ἱμάτιον ἐκδικήσεως, καὶ τὸ περιβόλαιον ζήλου (A, αὐτοῦ B). &c. &c. 1 Cor. xi. 15.

ἑλίξεις] Isai. xxxiv. 4, καὶ ἑλιγήσεται ὁ οὐρανὸς ὡς βιβλίον. Rev. vi. 14, καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἑλισσόμενον.

ὡς ἱμάτιον] The insertion seems ungraceful, as well as redundant. But the above quotation from Psalm civ. 6 (see note on περιβόλαιον) gives a striking parallel. It seems best to connect ὡς ἱμάτιον with the preceding clause, thus: *and as a vesture shalt thou fold them up, even as a garment; and they shall be changed.*

ἀλλαγήσονται] Gen. xxxv. 2, καὶ ἀλλάξατε τὰς στολὰς ὑμῶν. xli. 14. 2 Sam. xii. 20, καὶ

δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλεί-
ψουσιν. πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν 13
ποτε, Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς
ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;
οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα, εἰς 14

ἤλλαξε τὰ ἱμάτια αὐτοῦ. Jer. lii. 33. Dan. iv. 16, καὶ ἑπτὰ καιροὶ ἀλλαγήσονται ἐπ' αὐτόν. The word occurs also in Acts vi. 14. Rom. i. 23 (from Psalm cvi. 20). 1 Cor. xv. 51, 52. Gal. iv. 20.

ὁ αὐτὸς εἶ] xiii. 8, Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας.

τὰ ἔτη σου] Job x. 5, ἢ ὁ βίος σου ἀνθρώπινος; ἢ τὰ ἔτη σου ὡς ἡμέραι (A, ὡς ἡμ. omitted in B) ἀνδρός; Psalm lxi. 6, τὰ ἔτη αὐτοῦ ἕως ἡμέρας γενεᾶς καὶ γενεᾶς. cii. 24, ἐν γενεᾷ γενεῶν τὰ ἔτη σου.

οὐκ ἐκλείψουσιν] 1 Kings xvii. 14, ἡ ὑδρία τοῦ ἀλεύρου οὐκ ἐκλείψει. &c. &c. In the New Testament ἐκλείπειν occurs only in Luke xvi. 9. xxii. 32.

13. εἴρηκεν] The perfect of *Scripture*. That which is written is written, and changes not. Compare iv. 3, 4. vii. 6, 9. viii. 5. x. 9. xiii. 5. Luke iv. 12, εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι εἴρηται, Οὐκ ἐκπειράσεις κ.τ.λ. Acts xiii. 34, οὕτως εἴρηκεν, ὅτι δώσω κ.τ.λ.

Κάθου] Psalm cx. 1. See notes on verse 3, ἐκάθισεν, &c.

ὑποπόδιον] Psalm xcix. 5, προσκυνεῖτε τῷ ὑποποδίῳ τῶν ποδῶν αὐτοῦ. Isai. lxvi. 1. Lam. ii. 1. Matt. v. 35. Acts vii. 49. James ii. 3.

14. οὐχὶ πάντες] *Is not this what Scripture makes them? not possessors* (*like the Son*) *of royal dignity, but spirits whose very office is service; not occupants* (*like the Son*) *of a throne in heaven, but ministers, in perpetual mission, for the sake of those who shall hereafter inherit salvation?*

πάντες] In contrast to the τίνα above. *All*, alike and equally, without distinction or selection of any.

λειτουργικά] *Belonging to*, existing only for that λειτουργία, divine and human, by which the above quotation (verse 7) describes them. The adjective occurs only here in the New Testament. But compare Exod. xxxi. 10, καὶ τὰς στολὰς τὰς λειτουργικὰς Ἀαρών. xxxix. 1, 41. Num. iv. 12, 26, καὶ λήψονται πάντα τὰ σκεύη τὰ λειτουργικά κ.τ.λ. vii. 5, πρὸς τὰ ἔργα τὰ λειτουργικὰ τῆς σκηνῆς τοῦ μαρτυρίου. 2 Chron. xxiv. 14, σκεύη λειτουργικὰ ὁλοκαυτωμάτων.

εἰς διακονίαν] Acts xi. 29.

διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

II. 1 Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς

1 Cor. xvi. 15. 1 Tim. i. 12. 2 Tim. iv. 11.

ἀποστελλόμενα] The present participle expresses a *repeated* or *continuous* mission. Psalm ciii. 20, 21, ποιοῦντες τὸν λόγον αὐτοῦ...ποιοῦντες τὸ θέλημα (A, τὰ θελήματα B) αὐτοῦ. John i. 51, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας κ.τ.λ.

διὰ τοὺς] *For the sake of.* The ministry of Angels has the good of individual men for its object. This is implied in the αὐτῶν of Matt. xviii. 10, οἱ ἄγγελοι αὐτῶν...βλέπουσιν τὸ πρόσωπον τοῦ Πατρός μου. Psalm xci. 11, 12, τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου.

σωτηρίαν] The verb σώζειν has the two senses, *to keep safe* and *to make safe*, *to preserve* and *to save*, according to the subject and context. In classical Greek σωτηρία is most often *safety* or *welfare*, whether bodily or mental, personal or public. And the same general idea is seen in such places as Acts xxvii. 34, τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει. Psalm cxviii. 15, φωνὴ ἀγαλλιάσεως καὶ σωτηρίας ἐν σκηναῖς δικαίων. cxix. 155. &c. The more definite sense, of *spiritual well-being*, the sound and healthy condition of the whole man in his relation to God and eternity, is the commoner one in Scripture. And inasmuch as this condition is represented as having been lost through sin, the context generally gives to σωτηρία the idea of *rescue*, restoration to well-being, rather than that of preservation in it. Acts xiii. 26, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἐξαπεστάλη. xvi. 17, καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. And so throughout the Epistles. The adjective σωτήριος (*saving*) occurs in Tit. ii. 11: σωτήριον (τό) in Luke ii. 30. iii. 6 (from Isai. xl. 5). Acts xxviii. 28. Eph. vi. 17 (from Isai. lix. 17), and often in the Septuagint: σωτήρια (τά), *thank-offerings for safety*, *peace-offerings*, Exod. xx. 24, τὰ ὁλοκαυτώματα καὶ τὰ σωτήρια ὑμῶν κ.τ.λ.; and so about 70 times in Leviticus, Numbers, &c.

II. 1—4. Διὰ τοῦτο δεῖ] Inference from the foregoing contrast. *If such is the Scripture doctrine of the exaltation of the Son, in right of person, work, and office, above all angelic being, how far must the Gospel of our salvation, introduced by the ministry of the Son, transcend in dignity, and in the awfulness of its sanctions, that*

τοῖς ἀκουσθεῖσιν, μή ποτε παραρυῶμεν. εἰ γὰρ 2

Mosaic Dispensation which was inaugurated by the ministry of Angels.

1. Διὰ τοῦτο] Because of that which has been said in the first chapter as to the place occupied by the Son in the nature of things and in the counsels of God. Especially, because of the *comparative* place of the Son and of the Angels.

περισσοτέρως] This form is peculiar (with the exception of this place and xiii. 19) to St Paul's Epistles, especially the Second to the Corinthians (i. 12. ii. 4. vii. 13, 15. xi. 23. xii. 15. Gal. i. 14. Phil. i. 14. 1 Thess. ii. 17). The adjective περισσός (from περὶ in its sense of *over and above*) means *remaining over* (Exod. x. 5, τὸ περισσόν, τὸ καταλειφθέν); and so either (1) *abundant* (John x. 10, καὶ περισσὸν ἔχωσιν), *superior, excellent* (Dan. v. 12, 14, πνεῦμα περισσὸν...σοφία περισσή), or (2) *redundant, superfluous, excessive* (2 Cor. ix. 1, περισσόν μοί ἐστιν τὸ γράφειν ὑμῖν). Sometimes with a genitive, *exceeding, more than* (Matt. v. 37, τὸ δὲ περισσὸν τούτων κ.τ.λ.).

προσέχειν] Acts viii. 6, προσεῖχον...τοῖς λεγομένοις. xvi. 14, προσέχειν τοῖς λαλουμένοις. 2 Pet. i. 19, τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες. Elsewhere with a dative of the *person* (Luke xvii. 3, προσέχετε ἑαυτοῖς. xxi. 34. Acts v. 35. viii. 10, 11. xx. 28), or with ἀπὸ (Matt. vii. 15. x. 17. xvi. 6, 11, 12. Luke xx. 46, προσέχετε ἀπὸ τῶν γραμματέων), or with *both* (Luke xii. 1, προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων). It is a favourite word with St Luke. St Paul uses it only in the Pastoral Epistles (1 Tim. i. 4. iii. 8. iv. 1, 13. Tit. i. 14).

τοῖς ἀκουσθεῖσιν] *The things which were heard;* which were taught us in our first instruction as Christians. Eph. i. 13, ἀκούσαντες τὸν λόγον τῆς ἀληθείας. iv. 21, εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε. Col. i. 6, 23, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν...τοῦ εὐαγγελίου οὗ ἠκούσατε. 2 Tim. i. 13. ii. 2. 1 John ii. 7, 24, ὃ ἀπ' ἀρχῆς ἠκούσατε. iii. 11. 2 John 6.

μή ποτε] The temporal sense, *lest at any time*, would not be unsuitable here, nor in Luke xxi. 34, and a few other passages. But the other sense, *lest haply*, is so clearly required in most places (see, for instance, Matt. xiii. 29. xv. 32. xxv. 9. Luke xiv. 8, 29) that it may be with some confidence adopted here.

παραρυῶμεν] The verb παραρρέω, applied first to a river *flowing by* a place, is also used absolutely, in the sense of *flow-*

ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον

ing aside instead of *flowing along;* as a river escaping from its channel through chinks and fissures in the banks, and so losing its proper volume of water. In classical Greek the word is used, for example, of a thing which has slipped from the memory, or a person who has slipped from his senses. It is used once in the Septuagint exactly as here. Prov. iii. 21, *υἱέ, μὴ παραρρυῇς, τήρησον δὲ ἐμὴν βουλήν.* The figure is like that of Psalm lviii. 7, *ἐξουδενωθήσονται ὡς ὕδωρ διαπορευόμενον* (*let them fall away like water that runneth apace*). *Lest haply we be found to have leaked or ebbed away.* The aorist expresses the possible suddenness as well as completeness of the defection. (The passive form *ἐρρύην* is the *usual* aorist of *ῥέω*.)

2. *εἰ γάρ*] I say *περισσοτέρως*—*for, &c.*

ὁ δι' ἀγγέλων λ. λόγος] *The word which was spoken by means* (*by the instrumentality, with the attendant ministry*) *of Angels.* The Law of Moses. See note on i. 4, *τῶν ἀγγέλων.*

λόγος] John x. 35, *πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο.*

ἐγένετο] *Became, came to be; proved* or *showed itself*, by its penalties and its judgments.

βέβαιος] *Stedfast, firm to the tread* (from *βάω, βαίνω.* Thuc. iii. 23, *κρύσταλλος οὐ βέβαιος ὥστ' ἐπελθεῖν*). The word occurs five times in this Epistle (iii. 6, 14. vi. 19. ix. 17), and only four times besides in the New Testament (Rom. iv. 16. 2 Cor. i. 7. 2 Pet. i. 10, 19, *ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον*). In the Septuagint it is found only in Wisdom vii. 23, *πνεῦμα...βέβαιον ἀσφαλὲς ἀμέριμνον.* For the verb *βεβαιοῦν*, see verse 3. And for *βεβαίωσις* vi. 16.

πᾶσα] *Every.* None too trifling to be regarded. See Exod. xxi. xxii. Lev. xxiv. Num. xxxv. Deut. xix. xxi.—xxv.

παράβασις καὶ παρακοή] (1) *transgression* and *disobedience.* The substantive *παράβασις* (with *τοῦ νόμου*, Rom. ii. 23; or absolutely, Rom. iv. 15. v. 14. Gal. iii. 19. 1 Tim. ii. 14. Heb. ix. 15) occurs but once in the Old Testament, Ps. ci. 3, *ποιοῦντας παραβάσεις ἐμίσησα.* The verb (*παραβαίνειν*) is very common, with *τὸν νόμον, τὴν διαθήκην, τὸν λόγον, τὸ ῥῆμα,* &c. or *ἐκ τῆς ὁδοῦ, ἀπὸ τῶν ἐντολῶν, ἐν ἐμοί,* &c. The idea is that of *going by the side of* instead of *walking in* the prescribed path. (2) We find

μισθαποδοσίαν, πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύ- 3
της ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα

παρακοή but twice elsewhere; Rom. v. 19. 2 Cor. x. 6. It is properly *mishearing*, *indifferent* or *rebellious hearing*, in opposition to ὑπακοή, *submissive hearing*. The contrast is expressed (in the two *verbs*) in Isai. lxv. 12, ὅτι ἐκάλεσα ὑμᾶς καὶ οὐχ ὑπηκούσατε, ἐλάλησα καὶ παρηκούσατε. Elsewhere παρακούειν occurs only in the Book of Esther: iii. 3, 8, τὰ λεγόμενα, τῶν νόμων. iv. 14, ἐὰν παρακούσασα (A, omitted in B) παρακούσῃς ἐν τούτῳ τῷ καιρῷ.

ἔνδικον] Rom. iii. 8 (only).

μισθαποδοσίαν] A word peculiar to this Epistle: x. 35, ἥτις ἔχει μεγάλην μισθαποδοσίαν. xi. 26, ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν. Also μισθαποδότης, xi. 6. We have the *elements* of the word in Deut. xxiv. 15, αὐθημερὸν ἀποδώσεις τὸν μισθὸν αὐτοῦ. Jerem. xxii. 13. Wisdom x. 17. Matt. xx. 8, ἀπόδος τὸν μισθόν. The classical form is μισθοδοσία.

3. πῶς ἡμεῖς ἐκφευξόμεθα] *If the Law, with its interposition of Angels, was thus formidable in its self-assertion, judge ye if it can be safe to trifle with the Gospel, which has the Son Himself for its Mediator.* This is the *direct* inference. But a further suggestion follows, involved in the word *salvation*. The superior greatness of the *Mediator* is the leading thought. The opposite character of the *Dispensation*—a Dispensation of mercy, not of judgment—is the subordinate. The danger of neglecting the Gospel has thus *two* measures, each in the way of comparison with the Law.

ἡμεῖς] We *Christians*. See xii. 25, εἰ γὰρ ἐκεῖνοι...πολὺ μᾶλλον ἡμεῖς.

ἐκφευξόμεθα] Elsewhere with an accusative of the thing to be escaped: Luke xxi. 36, ταῦτα πάντα. Rom. ii. 3, τὸ κρίμα τοῦ Θεοῦ. Here the thing to be dreaded is left in mysterious silence. So in 1 Thess. v. 3, καὶ οὐ μὴ ἐκφύγωσιν. Heb. xii. 25, ἐκεῖνοι οὐκ ἐξέφυγον.

τηλικαύτης] *So great*, (1) by reason of the majesty of the Introducer, (2) in its own character. The word τηλικοῦτος occurs only (besides) in 2 Cor. i. 10. James iii. 4, τὰ πλοῖα τηλικαῦτα ὄντα. Rev. xvi. 18, τηλικοῦτος σεισμός, οὕτω μέγας.

ἀμελήσαντες] (1) The tense expresses, *if, in the retrospect of the life, as one whole, from the judgment, we be found to have neglected.* (2) It is the word used of the invited guests in Matt. xxii. 5, οἱ δὲ ἀμελήσαντες ἀπῆλθον. 1 Tim. iv. 14. Compare Jer. xlviii. 10, ἐπικατάρατος ὁ ποιῶν τὰ ἔργα Κυρίου ἀμελῶς. The danger is that of

λαλεῖσθαι διὰ τοῦ Κυρίου ὑπὸ τῶν ἀκουσάντων

slighting rather than of *refusing.*

σωτηρίας] Here made a synonym of the Gospel. This is its gracious import and purport as a *whole.* Acts xiii. 26, ὁ λόγος τῆς σωτηρίας ταύτης. See note on i. 14, σωτηρίαν.

ἥτις ἀρχὴν κ.τ.λ.] (1) *The Gospel had Christ Himself for its original Preacher.* (2) *We received it on the sure testimony of its first hearers.* (3) *That testimony was not human only: God bore witness with it in all manner of supernatural gifts.*

ἥτις] *One which. A salvation which, having,* &c. Compare viii. 5, 6. ix. 2, 9. x. 8, 11, 35. xii. 5. xiii. 7. It is a *classifying* relative; but often, as here, rhetorical in its use, and conveying no intimation of there being others of the same class. Its object is to introduce the mention of a characteristic quality which explains or emphasizes the thing in question.

ἀρχὴν λ. λαλεῖσθαι] Literally, *having received a beginning to be spoken.* Not implying an *imperfect, partial,* or *inceptive* speaking; but simply equivalent to *having been first spoken.* Compare Acts i. 1, περὶ πάντων...ὧν ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν (*all that Jesus did and taught as a beginning* of the new Dispensation). Gen. ii. 3, κατέπαυσεν ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὧν ἤρξατο ὁ Θεὸς ποιῆσαι.

διὰ τοῦ Κυρίου] *Through the Lord. By* (ὑπό) would have been equally true: but διά better suits the δι' ἀγγέλων of verse 2, as well as the thought that of both Dispensations *God* is the *Originator.* See i. 1, 2, πάλαι ὁ Θεὸς λαλήσας...ἐλάλησεν ἡμῖν ἐν υἱῷ. Acts x. 36, τὸν λόγον [ὃν] ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτός ἐστιν πάντων κύριος κ.τ.λ.

τοῦ Κυρίου] *The Lord* (absolutely) as a title of Christ is characteristic of St Luke. See Luke vii. 13. x. 1. xi. 39. xii. 42. xiii. 15. xvii. 5, 6. xviii. 6. xix. 8, 34. xxii. 61. xxiv. 34. Acts v. 14. ix. 1, 10, 11, 15, 17, 27, 35, 42. &c., &c. Of the other Evangelists, St Matthew uses it in xxi. 3, and St Mark in xi. 3 (as St Luke in xix. 31), in the phrase, *The Lord hath need of him* (or *of them*); and the propriety of the title there speaks for itself. In Matt. xxviii. 6 the reading is disputed: and Mark xvi. 20 cannot be confidently quoted as a part of that Gospel. St John uses it six times in his last two chapters (xx. 2, 18, 20, 25. xxi. 7, 12), as also in iv. 1. vi. 23. xi. 2. It is found in St Paul's Epistles frequently

εἰς ἡμᾶς ἐβεβαιώθη, συνεπιμαρτυροῦντος τοῦ 4

(Rom. xiv. 8. 1 Cor. iv. 5. vi. 13, &c. vii. 10, &c. ix. 5, 14. xi. 23, 26, 27. 2 Cor. v. 6, 8. viii. 5. x. 8. xii. 8. xiii. 10. Gal. i. 19. Eph. v. 22. vi. 7. Phil. iv. 5. Col. iii. 23. 1 Thess. i. 6, 8. iv. 15, 16. 2 Thess. i. 9. ii. 2. iii. 1. 2 Tim. i. 18. iv. 8, 17); but in most cases there is an evident reason in the context for the choice of the title.

τῶν ἀκουσάντων] Called in Luke i. 2, *οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου.* And in Acts x. 41, *μάρτυσιν... οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν.* Compare John xiv. 26, *ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.* xv. 27, *καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.* Acts iv. 20, *ἃ εἴδαμεν καὶ ἠκούσαμεν.*

εἰς ἡμᾶς ἐβεβαιώθη] *Was certified unto us (so as to reach us;* like 1 Thess. ii. 9, *ἐκηρύξαμεν εἰς ὑμᾶς.* iv. 8, *τὸν διδόντα τὸ πνεῦμα...εἰς ὑμᾶς*). Compare 1 Cor. i. 6, *τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν.* For *βεβαιοῦν*, see also Mark xvi. 20, *τὸν λόγον βεβαιοῦντος.* Rom. xv. 8. 1 Cor. i. 8. 2 Cor. i. 21. Col. ii. 7. Heb. xiii. 9. This reference to the testimony of the original hearers of Christ is exactly that of Luke i. 2, *καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς κ.τ.λ.* But it is most unlike St Paul, who everywhere claims to be himself an original witness (1 Cor. ix. 1, *οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα;* xi. 23. xv. 8. Gal. i. 1, 12, *οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου...οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό κ.τ.λ.* Eph. iii. 3), and could scarcely be supposed for *any* reason to waive or dissemble his direct authority.

4. *συνεπιμαρτυροῦντος*] This double compound is only here used in Scripture. But we have *ἐπιμαρτυρεῖν* in 1 Pet. v. 12, and *συμμαρτυρεῖν* in Rom. ii. 15. viii. 16. ix. 1. The *ἐπὶ* might seem to mean *further* testimony; but the examples, classical and scriptural, suggest rather the sense of *attesting, bearing witness to* something. *God bearing witness to it* (the *σωτηρία*) *along with them* (the human witnesses). Acts xiv. 3, *παρρησιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν.* Compare 1 Cor. i. 6, where the *μαρτύριον τοῦ Χριστοῦ* (*the thing testified about Christ*) is said, as here, to have been confirmed by the supernatural gifts of the Spirit to the hearers. Also 1 Thess. i. 5, *τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ κ.τ.λ.*

Θεοῦ σημείοις τε καὶ τέρασιν καὶ ποικίλαις δυνά-

σημείοις τε] A fourfold description is here given of the supernatural evidences. Elsewhere we have (1) *σημεῖα* and *τέρατα*, Matt. xxiv. 24. Mark xiii. 22. John iv. 48. Acts ii. 19, 43. iv. 30. v. 12. vi. 8. vii. 36. xiv. 3. xv. 12; (2) *σημεῖα* and *δυνάμεις*, Acts viii. 13; (3) *δύναμις σημείων καὶ τεράτων*, Rom. xv. 19; (4) *σημεῖα, τέρατα*, and *δυνάμεις* (or *δύναμις*), Acts ii. 22. 2 Cor. xii. 12. 2 Thess. ii. 9. Of these various terms, *τέρας* (*miracle*) denotes the *marvellousness; σημεῖον* (*sign*) points to the *object* of miracle, as a *signal* of something or some one; *δύναμις* (*power*) marks the superhuman *agency* involved; while the fourth particular, found only here in this combination, traces up the phenomena of Christian miracle to their *source* in the Pentecostal gift.

σημείοις] Found in this sense in all the Gospels, but especially characteristic of St John. Matt. xii. 38, 39, *σημεῖον ἰδεῖν... σημεῖον ἐπιζητεῖ...σημεῖον οὐ δοθήσεται*. &c. &c. John ii. 11, 18, 23, *ἀρχὴν τῶν σημείων κ.τ.λ.* iii. 2, *ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς*. iv. 54, *δεύτερον σημεῖον*. vi. 2, 26, 30. &c. &c. Acts iv. 16, 22, *γνωστὸν σημεῖον κ.τ.λ.* viii. 6. &c. &c. 2 Cor. xii. 12, *τὰ σημεῖα τοῦ ἀποστόλου*.

τέρασιν] Rarely found alone. Exod. iv. 21, *πάντα τὰ τέρατα ἃ ἔδωκα* (A, *δέδωκα* B). xv. 11, *θαυμαστὸς ἐν δόξαις, ποιῶν τέρατα*. 1 Kings xiii. 3, 5, *τοῦτο τὸ τέρας ὃ ἐλάλησε Κύριος κ.τ.λ.* 2 Chron. xxxii. 31. Psalm xlvi. 8.

ποικίλαις] From the literal sense, *variegated, many-coloured* (Gen. xxxi. 8, *τέξεται πάντα τὰ πρόβατα ποικίλα*. xxxvii. 3, *χιτῶνα ποικίλον*. Ezek. xvi. 10, &c. Zech. i. 8, *ἵπποι ποικίλοι*), comes that of *various* or *manifold* in all applications. Matt. iv. 24, *ποικίλαις νόσοις*. Mark i. 34. Luke iv. 40. 2 Tim. iii. 6, *ἐπιθυμίαις ποικίλαις*. Tit. iii. 3, *ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις*. Heb. xiii. 9, *διδαχαῖς ποικίλαις καὶ ξέναις*. James i. 2, *πειρασμοῖς ποικίλοις*. 1 Pet. i. 6. iv. 10, *ποικίλης χάριτος Θεοῦ*. Add Eph. iii. 10, *ἡ πολυποίκιλος σοφία τοῦ Θεοῦ*.

δυνάμεσιν] *Powers; exercises of power*. Matt. vii. 22, *δυνάμεις πολλὰς ἐποιήσαμεν*. xi. 20, 21, 23, *αἱ πλεῖσται δυνάμεις αὐτοῦ κ.τ.λ.* xiii. 54, 58, *ἡ σοφία αὕτη καὶ αἱ δυνάμεις κ.τ.λ.* xiv. 2, *αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ*. Mark vi. 2, 5, 14, *δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι κ.τ.λ.* Luke x. 13. xix. 37, *ὧν εἶδον δυνάμεων*. Acts xix. 11, *δυνάμεις οὐ τὰς τυχούσας*. 1 Cor. xii. 10, 28, 29. Gal. iii. 5, *καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν*. St John does not use the word *δύναμις*.

μεσιν καὶ πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν.

πνεύματος ἁγίου] The article is wanting, as it usually is when the *communication* of the Holy Spirit is the point in view. The Holy Spirit *personally* is τὸ ἅγιον πνεῦμα, or τὸ πνεῦμα τὸ ἅγιον. Examine Matt. xii. 32. xxviii. 19. Mark xiii. 11. Luke ii. 26. iii. 22. xii. 10, 12. John xiv. 26. Acts i. 8, 16. ii. 38. v. 3, 32. vii. 51. ix. 31. x. 44, 45, 47. xi. 15. xiii. 2, 4. xv. 8, 28. xvi. 6. xix. 6. xx. 23, 28. xxi. 11. xxviii. 25. 1 Cor. vi. 19. 2 Cor. xiii. 13. Eph. iv. 30. Heb. iii. 7. ix. 8. x. 15. A *communication* of the Holy Spirit, whether in gift or grace, is πνεῦμα ἅγιον. Compare, for example, (1) Luke ii. 25 with 26: πνεῦμα ἦν ἅγιον ἐπ' αὐτόν (*there was upon him a Holy Spirit;* that is, *an inspiration of the Holy Spirit*); καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου (*and it had been communicated to him by the Holy Spirit*, who is the *Author* of inspiration) κ.τ.λ. (2) John vii. 39 with xiv. 26: οὔπω γὰρ ἦν πνεῦμα ἅγιον (*for not yet was there a Holy Spirit;* that is, an *effusion* of the Holy Spirit upon the Church according to the promise); τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατήρ (the *sending* of *the* Holy Spirit is equivalent to the *existence* of *a* Holy Spirit). (3) Acts xix. 2 with 6: εἰ πνεῦμα ἅγιον ἐλάβετε...οὐδὲ εἰ πνεῦμα ἅγιον ἔστιν ἠκούσαμεν (*did ye receive a Holy Spirit on becoming believers? We did not even hear whether there is a Holy Spirit:* that is, in either case, an *effusion* of the Holy Spirit in the sense of the great promise); ἦλθεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς (*the Holy Spirit came upon them*, and that *coming* of *the* Holy Spirit is equivalent to the *receiving*, or the *existence*, of *a* Holy Spirit). *The seven Spirits of God* (Rev. i. 4. iii. 1. iv. 5. v. 6), meaning the one Holy Spirit *in diffusion*, might be said to be, each one, *a* Holy Spirit.

μερισμοῖς] Josh. xviii. 10, καὶ ἐμέρισεν Ἰησοῦς ἐκεῖ τὴν γῆν υἱοῖς Ἰσραὴλ κατὰ μερισμοὺς αὐτῶν (clause omitted in B). The noun occurs (in the New Testament) only here and in iv. 12. But the verb is frequent. Mark vi. 41. Rom. xii. 3, ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισεν μέτρον πίστεως. 1 Cor. vii. 17. 2 Cor. x. 13. Heb. vii. 2. For the sense, compare Eph. iv. 7, ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη [ἡ] χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. The communication of the Holy Spirit, whether ordinary, in grace, or (as here) extraordinary, in gift, is a *distribution:* see the Parables of Matt. xxv. 14, &c., and Luke xix. 11, &c.

κατὰ τ. αὐτοῦ θέλησιν] (1) The

5 *Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην*
6 *τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν· διεμαρ-*

place of αὐτοῦ makes it emphatic; *His own will*. Compare Rom. iii. 24, 25 (τῇ αὐτοῦ χάριτι...ἐν τῷ αὐτοῦ αἵματι) with Eph. i. 6, 7 (τῆς χάριτος αὐτοῦ ...διὰ τοῦ αἵματος αὐτοῦ). (2) The αὐτοῦ probably refers to τοῦ Θεοῦ, and not to πνεύματος ἁγίου. It would be a straining of the parallel to argue the latter from 1 Cor. xii. 11, πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται. For there the *personality* of the Spirit is as clearly prominent as here it is subordinate. (3) The form θέλησις (*volition*, the act of willing) is found only here in the New Testament. But see 2 Chron. xv. 15. Psalm xxi. 2, τὴν ἐπιθυμίαν τῆς καρδίας...καὶ τὴν θέλησιν (A, δέησιν B) τῶν χειλέων αὐτοῦ. Prov. viii. 35. 2 Macc. xii. 16, τῇ τοῦ Θεοῦ θελήσει.

5—18. Οὐ γὰρ κ.τ.λ.] *It must be so. Christ must be above the Angels. For thus only can the Scripture be fulfilled. Scripture bears witness to the destined supremacy, not of Angels, but of man, over the world that shall be. All things are put under him. This universal subjugation we see not in the present. But we see preparation made for it. We see Jesus crowned. Crowned after, and as the result of, suffering. This experience of suffering was necessary. So only could there be that conscious brotherhood between the Saviour and the saved, which is the predicted relationship. The incarnation was necessary to the death, and the death was the condition of the salvation. So only could the power of the devil be broken, and the fear of death be taken away. Not Angels, but men, are the object of the interposition: and He who would mediate for men must first be made like them; He who would succour the tempted must first have been Himself tempted.*

5. ὑπέταξεν] The nominative is evidently ὁ Θεός, not understood from τοῦ Θεοῦ above, but rather as the *universal* nominative to *providences* and to *Scriptures*.

τὴν οἰκουμένην τὴν μέλλουσαν] For οἰκουμένη, see note on i. 6. The peculiarity here is the addition of τὴν μέλλουσαν. Compare vi. 5, μέλλοντος αἰῶνος. The contrast is between the world of the present, with its predominant sin and suffering, and the *new heaven and earth wherein dwelleth righteousness* (2 Pet. iii. 13).

περὶ ἧς λαλοῦμεν] The *real* subject, when we speak of the exaltation of the Son, is the world not yet seen, the βασιλεία ἀσάλευτος which waits for the

τύρατο δέ πού τις λέγων, Τί ἐστιν ἄνθρωπος

μετάθεσις τῶν πεποιημένων (see xii. 26—28).

6. διεμαρτύρατο] The forms μαρτυρεῖν and μαρτύρεσθαι (or the strengthened form διαμαρτύρεσθαι) are always kept distinct. The former is *to bear witness*, as in Num. xxxv. 30, μάρτυς εἷς οὐ μαρτυρήσει ἐπὶ ψυχήν. &c., &c. The latter is *to call to witness*, as in Jer. xxxii. 10, καὶ διεμαρτυράμην μάρτυρας. &c., &c. (1) To this accusative of the witness *appealed to* may be added a dative of the person addressed, or for whose information, warning, &c., the appeal is made; as Deut. iv. 26, διαμαρτύρομαι ὑμῖν σήμερον τόν τε οὐρανὸν καὶ τὴν γῆν (*I call heaven and earth to witness against you*). (2) Often, the accusative of the witness being dropped, there remains the dative of the person *to* or *for* whom, &c.; as Gen. xliii. 3, διαμαρτυρίᾳ διαμεμαρτύρηται (A, μεμαρτύρηται B) ἡμῖν ὁ ἄνθρωπος, λέγων (*the man did solemnly protest unto us, saying*). Psalm lxxxi. 8, ἄκουσον, λαός μου, καὶ διαμαρτυροῦμαί (A, διαμαρτύρομαί B) σοι. (3) To this dative is often added an accusative of the subject spoken of; as Deut. xxxii. 46, τοὺς λόγους τούτους οὓς ἐγὼ διαμαρτύρομαι ὑμῖν σήμερον (*declare solemnly*, as if with an appeal to witnesses). Acts xx. 21, διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἕλλησιν τὴν εἰς Θεὸν μετάνοιαν κ.τ.λ. (4) Or, by a slight variation, the dative of the person is exchanged for πρός with an accusative; as Zech. iii. 6, διεμαρτύρατο ὁ ἄγγελος Κυρίου πρὸς Ἰησοῦν, λέγων κ.τ.λ. (5) Or the accusative of the subject is turned into a clause with ὅτι, ἵνα, or the infinitive; as Acts x. 42, κηρῦξαι τῷ λαῷ καὶ διαμαρτύρασθαι ὅτι κ.τ.λ. Luke xvi. 28, ὅπως διαμαρτύρηται αὐτοῖς ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν κ.τ.λ. 1 Tim. v. 21, διαμαρτύρομαι...ἵνα ταῦτα φυλάξῃς. Acts xviii. 5, διαμαρτυρόμενος τοῖς Ἰουδαίοις εἶναι τὸν Χριστὸν Ἰησοῦν. 2 Tim. ii. 14, διαμαρτυρόμενος...μὴ λογομαχεῖν. (6) Finally, the dative of the person is dropped, and the accusative of the subject (or some equivalent for it, as λέγων κ.τ.λ. here) alone retained; as in Acts xx. 24, διαμαρτύρασθαι τὸ εὐαγγέλιον. xxiii. 11, διεμαρτύρω τὰ περὶ ἐμοῦ. The simple verb μαρτύρεσθαι occurs three times in the New Testament (Acts xx. 26. Gal. v. 3. Eph. iv. 17), and not once in the Alexandrine Septuagint. The compound διαμαρτύρεσθαι is found 26 times in the Alexandrine Septuagint, and in 15 places of the New Testament, of which ten are in St Luke's Gospel and the Acts.

πού τις] The indefinite form of expression is characteristic of the rhetorical style of the Epistle; avoiding the stiffness and bald-

ὅτι μιμνήσκῃ αὐτοῦ, ἢ υἱὸς ἀνθρώπου
7 ὅτι ἐπισκέπτῃ αὐτόν; ἠλάττωσας αὐτὸν

ness of quotation by name and book. Compare iv. 4, εἴρηκεν γάρ που κ.τ.λ. xiii. 2, ἔλαθόν τινες κ.τ.λ.

τί ἐστίν] Psalm viii. 4—6, Septuagint. The Psalm bears on its surface only the marvelling adoration of the human writer as he contemplates the glory of the celestial bodies, sun, moon, and stars, and contrasts with it the ascendancy of frail and feeble man over God's irrational creatures. But there is a sense within this sense, to which the πάντα ὑπέταξας of verse 6, taken in its literal meaning, bears witness. *Universal* dominion can be asserted for Him alone who is not man *only*. Yet it is not of the Son as *God of God*, but of the Son as the *God-Man*, that this deeper meaning of the Psalm speaks. It is not to the original glory, but to the Mediatorial exaltation, of Christ, that the language is applicable.

τί ἐστὶν ἄνθρωπος] Compare Psalm cxliv. 3, Κύριε, τί ἐστὶν ἄνθρωπος, ὅτι ἐγνώσθης αὐτῷ; ἢ υἱὸς ἀνθρώπου, ὅτι λογίζῃ αὐτόν; But the whole tone and context there are opposite to those of Psalm viii.

ἄνθρωπος...υἱὸς ἀνθρώπου] In the first meaning of the Psalm, *a man...a son of man;* any human being. See, for instance, Jer. xlix. 17, 18, καὶ ἔσται ἡ Ἰδουμαία εἰς ἄβατον...οὐ μὴ καθίσῃ ἐκεῖ ἄνθρωπος, καὶ οὐ μὴ κατοικήσῃ ἐκεῖ υἱὸς ἀνθρώπου. li. 43, γῆ ἐν ᾗ οὐ κατοικήσει ἐν αὐτῇ οὐδὲ εἷς, οὐδὲ μὴ καταλύσῃ ἐν αὐτῇ υἱὸς ἀνθρώπου. The idea of *man* collectively is not in the word; still less that of *the Son of Man* distinctively. Indeed the introduction of the latter thought is unsuitable even to the application of the passage; for the point is, not Christ as *distinct* from man, but Christ *as* man.

μιμνήσκῃ] xiii. 3, μιμνήσκεσθε τῶν δεσμίων. The present tense is rare. Isai. xii. 4. xlviii. 1, καὶ (A, omitted in B) Θεοῦ Ἰσραὴλ μιμνησκόμενοι. lxii. 6. Ecclus. vii. 36, μιμνήσκου τὰ ἔσχατά σου. 1 Macc. vi. 12, μιμνήσκομαι τῶν κακῶν ὧν ἐποίησα. xii. 11. The usual forms are μέμνημαι and ἐμνήσθην.

ἐπισκέπτῃ] A verb of frequent use in the Septuagint, both in the *judicial* and the *merciful* sense. For the former, see Jer. v. 9, 29, μὴ ἐπὶ τούτοις οὐκ ἐπισκέψομαι...οὐκ ἐκδικήσει ἡ ψυχή μου; &c. &c. For the latter, Jer. xv. 15, μνήσθητί μου καὶ ἐπίσκεψαί με. &c. &c. It is used in eleven passages of the New Testament, of which seven are St Luke's. The nouns ἐπίσκεψις and ἐπισκοπή are both com-

βραχύ τι παρ' ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, καὶ κατέστησας αὐ-

ii. 7. *Or omit* καὶ κ. αὐ. ἐ. τ. ἔ. τ. χ. σου.

mon in the Septuagint; the latter only is found in the New Testament (Luke xix. 44. 1 Pet. ii. 12).

7. ἠλάττωσας] (1) The Hebrew is given literally thus: *Thou madest him to lack but little of God*; that is, *to be little less than God*. But the quotation is made from the Septuagint, which renders *Elohim* ἀγγέλους (as also in Psalm xcvii. 7, and cxxxviii. 1). For ἐλαττοῦν, see John iii. 30, ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. Also Num. xxvi. 54, τοῖς ἐλάττοσιν ἐλαττώσεις τὴν κληρονομίαν αὐτῶν. Jer. xxx. 19, καὶ πλεονάσω αὐτούς, καὶ οὐ μὴ ἐλαττωθῶσι. &c. &c. (2) The *tense* of ἠλάττωσας (as of ἐστεφάνωσας, &c., following) expresses the act of divine volition in the eternity of the past, to which is due both (*a*) that supremacy of man over the irrational creation, which is the first meaning of the passage, and (*b*) the universal sovereignty of *the* Man in the future, which is its deeper and fuller purport.

βραχύ τι] In Acts v. 34 βραχύ (for there the τι is to be omitted) is clearly used of *time:* ἐκέλευσεν ἔξω βραχὺ τοὺς ἀνθρώπους ποιῆσαι. And so in Luke xxii. 58, καὶ μετὰ βραχὺ ἕτερος ἰδὼν κ.τ.λ. In Acts xxvii. 28 it is ambiguous: βραχὺ δὲ διαστήσαντες (*having interposed a little* space *or* time). And so in Isai. lvii. 17, διὰ ἁμαρτίαν βραχύ τι ἐλύπησα αὐτόν, though the contrast with εἰς τὸν αἰῶνα and διαπαντὸς (verse 16) makes the temporal sense the more probable. In 2 Sam. xvi. 1 (καὶ Δαυὶδ παρῆλθε βραχύ τι ἀπὸ κ.τ.λ.) the *local* use is clear. *Here* the temporal sense (*for a little while*) would well suit the *application* in verse 9; but in the *original* passage it must be taken rather of degree. *Thou didst diminish him a little* (*and but a little*) *beyond Angels*. For παρά, see note on i. 4, ὅσῳ διαφορώτερον.

δόξῃ καὶ τιμῇ] Rev. xxi. 26, τὴν δόξαν καὶ τὴν τιμὴν κ.τ.λ. 1 Tim. i. 17, τιμὴ καὶ δόξα. 2 Pet. i. 17, λαβὼν γὰρ παρὰ Θεοῦ πατρὸς τιμὴν καὶ δόξαν. Add Exod. xxviii. 2, 40. Job xl. 10, δόξαν καὶ τιμὴν ἀμφιάσαι. Psalm xxix. 1. xcvi. 7. In all other instances of the combination of δόξα and τιμή, there is an addition of some other word or words to them.

ἐστεφάνωσας] Of the two senses of στέφανος, *a king's crown*, and *a victor's wreath*, the *latter* is clearly intended in 1 Cor. ix. 25, ἵνα φθαρτὸν στέφανον λάβωσιν κ.τ.λ. 2 Tim. ii. 5, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ. 1 Pet. v. 4, κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

8 τὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου· πάντα
ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. ἐν τῷ
γὰρ ὑποτάξαι αὐτῷ τὰ πάντα οὐδὲν ἀφῆκεν

ii. 8. *Or omit* 1st *αὐτῷ.*

The *former* is indicated *here*, and in the ἀκάνθινος στέφανος of Mark xv. 17 (and the parallel passages), and in the στέφανοι χρυσέοι of Rev. iv. 4. In other passages the alternative is open; but, as a rule, in St Paul's Epistles the wreath of victory is the probable allusion, whereas in the Book of Revelation (as in the Septuagint) the idea of the royal crown is predominant. The *verb* occurs only here (and in verse 9), and in 2 Tim. ii. 5. Psalm v. 12. ciii. 4. Song iii. 11.

καὶ κατέστησας] The retention of this clause of the Psalm as a part of the quotation must remain in doubt. In number, the authorities for it preponderate: but there is the obvious counterprobability of its having been inserted by copyists to complete the quotation.

κατέστησας ἐπὶ τά] We find καθιστάναι ἐπὶ with the *three* cases: (1) Matt. xxiv. 45. xxv. 21, 23, ἐπὶ πολλῶν σε καταστήσω. Luke xii. 42. Acts vi. 3. vii. 27. (2) Matt. xxiv. 47. Luke xii. 44, ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. (3) Luke xii. 14, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς; In Dan. ii. 48 we have both (1) and (3): κατέστησεν αὐτὸν ἐπὶ πάσης χώρας...ἐπὶ πάντας τοὺς σοφούς. Compare 1 Sam. viii. 5 with x. 19, κατάστησον ἐφ' ἡμᾶς βασιλέα ...βασιλέα καταστήσεις ἐφ' ἡμῶν. Also 1 Kings iv. 7 with v. 16, καθεστάμενοι ἐπὶ πάντα Ἰσραήλ... ἐπὶ τῶν ἔργων. And so throughout the Septuagint. The dative seems to be rare.

8. πάντα ὑπέταξας] Quoted also in 1 Cor. xv. 27 and Eph. i. 22 (ὑπὸ τοὺς πόδας αὐτοῦ). The *thought* here is thoroughly that of St Paul; but the length of the quotation, and the πού τις of its introduction, suggest a different *writer*.

ὑποκάτω] Mark vi. 11. vii. 28. Luke viii. 16. John i. 50. Rev. v. 3, 13. vi. 9. xii. 1. Always with a genitive. In form and sense it is the direct opposite of ὑπεράνω (Eph. i. 21. iv. 10. Heb. ix. 5). In neither case does the compound seem to differ materially from the simple form (ἄνω, κάτω), except in turning the adverb into a preposition.

ἐν τῷ γάρ] *Mark the word* πάντα. *The subjugation spoken of is absolutely universal. It leaves room for no exception.* Literally, *For in the having subjected to him* (*man*) *the all things* (*the* πάντα of the quotation) *He*

αὐτῷ ἀνυπότακτον. νῦν δὲ οὔπω ὁρῶμεν αὐτῷ
τὰ πάντα ὑποτεταγμένα. τὸν δὲ βραχύ τι 9
παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰη-

(God) left nothing unsubject to him. The ὑπέταξας of the Psalm has in it (ἐν) the exclusion of any exception whatsoever.

ἀφῆκεν] vi. 1, ἀφέντες. Acts xiv. 17, οὐκ ἀμάρτυρον αὐτὸν ἀφῆκεν. The *tense* is adapted to that of ὑπέταξας.

ἀνυπότακτον] Here used in a strictly passive sense. Elsewhere it occurs only in St Paul's Pastoral Epistles, and in the sense of *insubordinate, unruly*: 1 Tim. i. 9. Tit. i. 6, 10.

οὔπω] xii. 4. St Paul uses οὔπω once only, 1 Cor. iii. 2. It is found oftenest in St John.

ὁρῶμεν] A comparatively rare word in Scripture (except in the imperative). 1 Cor. ix. 1. Col. ii. 1, 18. St John, however, uses it no less than 28 times in his Gospel and Epistles.

αὐτῷ] Throughout this verse αὐτῷ is *man*. The application to *Christ* does not begin till verse 9.

9. τὸν δὲ] *But, though we see not yet the fulfilment of the saying, we see* thus *much accomplished towards it. The universal reign is not yet: but the destined King is already crowned.*

τὸν δὲ βραχύ τι] *Him who has been diminished a little beyond Angels.* That which is represented in the Psalm as man's *glory*, that he has a position assigned him just below that of the Angels, becomes, in the application to Christ, an act of *humiliation, by reason of the (original) glory that excelleth.* It is not necessary, therefore, to vary the sense of βραχύ τι into *for a little while* (see note on verse 7). The point is, the condescension of Christ to man's position below the Angels, when He, as the Eternal Son, was high above them.

Ἰησοῦν] The *position* of the word gives it *this* meaning. *Man, who has been placed (as the Psalm says) below the Angels, we behold, in the person of Jesus, crowned (as the Psalm further says) with glory and honour.*

διὰ τὸ πάθημα τοῦ θανάτου] The place of these words makes them somewhat ambiguous. If connected with ἠλαττωμένον, they give the *motive* of the *humiliation.* If connected with ἐστεφανωμένον, they give the *cause* of the *exaltation.* Either connexion is defensible. (1) For the *former*, see verse 14, where the ability to die is made the object of the Incarnation. *He partook of flesh and blood, that through death He might, &c.* Also the difficult clause, ὅπως

σοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ

χάριτι Θεοῦ κ.τ.λ., might thus be taken as explanatory of διὰ τὸ πάθημα τοῦ θανάτου, the words δόξῃ καὶ τιμῇ ἐστεφανωμένον having been thrown in, out of their strict order, to prevent too long a suspension of the principal statement. *Him who had been made a little lower than the Angels, even Jesus, for the sake of suffering death—in other words, that by the grace of God He might taste death for every man—Him we now behold crowned with glory and honour.* The chief objection to this arrangement of the construction is its interrupted and dislocated order. Also πάθημα seems rather to point to a suffering already endured, than to a suffering intended and future. (2) For the *latter*, we have the διὸ of Phil. ii. 9, making the death the *cause* of the exaltation. *Him who had been made a little lower than the Angels, even Jesus, we behold now, because of His having suffered death, crowned with glory and honour.* This would be unquestionably the right interpretation, were it not for the clause following, ὅπως χάριτι Θεοῦ κ.τ.λ. But, to make this last clause intelligible, we have then to render it, *that by the grace of God He may have tasted death for every man;* or, *that by the grace of God the death which He tasted may be for every man* (*available for the sins of the whole world*). This represents the exaltation of Jesus as essential to the efficacy of His death. It is like Rom. iv. 25, καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν. The death requires the resurrection (and all that follows upon the resurrection) to make it justifying. The chief objection to this second interpretation lies in the ὅπως γεύσηται, to which it would be difficult to find a clear parallel, in the sense of *that He may have tasted*.

διά] See the foregoing note. If (1) is adopted, compare (for the διά) Phil. ii. 30, διὰ τὸ ἔργον Χριστοῦ (*for the sake of doing Christ's work*) μέχρι θανάτου ἤγγισεν. If (2), 1 Thess. v. 13, ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσῶς διὰ τὸ ἔργον αὐτῶν (*because of their work done*).

πάθημα] (1) For πάθημα in the general sense of *a thing suffered*, compare x. 32. Rom. viii. 18. 2 Cor. i. 6. Col. i. 24. 2 Tim. iii. 11. 1 Pet. v. 9. In application to *Christ*, ii. 10. 2 Cor. i. 5. Phil. iii. 10. 1 Pet. i. 11. iv. 13. v. 1. (2) The genitive τοῦ θανάτου is peculiar, *defining* the πάθημα (suffering *consisting of* death). In Rom. viii. 18, the genitive τοῦ νῦν καιροῦ expresses that to which the sufferings *belong*. In the other examples, the genitive is that of the *person* (τοῦ Χριστοῦ,

ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς
γεύσηται θανάτου. ἔπρεπεν γὰρ αὐτῷ, δι' ὃν 10

&c.). (3) In two instances (Rom. vii. 5. Gal. v. 24) πάθημα runs into the sense of πάθος.

ὅπως χάριτι Θεοῦ] See note on διὰ τὸ πάθημα. The curious reading χωρὶς Θεοῦ (sanctioned by Origen, &c.) was variously understood as (1) *apart from His Divine Nature* (a Nestorian perversion), or (2) *apart (in separation) from God* (Matt. xxvii. 46), or (3) *except God* (as a caution against a too inclusive interpretation of ὑπὲρ παντός, and perhaps suggested by 1 Cor. xv. 27, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος κ.τ.λ.).

χάριτι Θεοῦ] The *exact* phrase occurs only in 1 Cor. xv. 10, χάριτι δὲ Θεοῦ εἰμὶ ὅ εἰμι. The dative is that of the *instrument*. Compare 1 Cor. x. 30, εἰ ἐγὼ χάριτι μετέχω. Eph. ii. 5. &c. &c. From the first sense of χάρις, *free favour*, the opposite alike of ὀργή (Eph. ii. 3, 5, ἤμεθα τέκνα φύσει ὀργῆς...χάριτί ἐστε σεσωσμένοι) and of ὀφείλημα (Rom. iv. 4, οὐ κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα), comes that of *free favour exercised and manifested* (as in 2 Cor. xii. 9, ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμις κ.τ.λ. &c. &c.).

ὑπὲρ παντός] (1) We have ὑπὲρ πάντων in 2 Cor. v. 14, 15, εἷς ὑπὲρ πάντων. 1 Tim. ii. 6, ἀντίλυτρον ὑπὲρ πάντων. The singular is peculiar to this place, and suggests the idea of the *individual* object of the Atonement. Other phrases with ὑπὲρ in reference to the death of Christ are ὑπὲρ πολλῶν (Mark xiv. 24), ὑπὲρ τῆς ἐκκλησίας (Eph. v. 25), ὑπὲρ ἡμῶν (Rom. v. 8. Gal. iii. 13. Eph. v. 2. Tit. ii. 14. 1 Pet. ii. 21. 1 John iii. 16), ὑπὲρ ἐμοῦ (Gal. ii. 20), ὑπὲρ ἀσεβῶν (Rom. v. 6), δίκαιος ὑπὲρ ἀδίκων (1 Pet. iii. 18). (2) Of the three prepositions found in this connexion, ὑπέρ, περί, and ἀντί, ὑπὲρ is simply *in behalf of* (with no definition of the mode), περί *concerning* (Matt. xxvi. 28. 1 John ii. 2. &c. with a special reference to the *sin-offering*, the περὶ ἁμαρτίας of Leviticus, &c., and thence deriving a definiteness beyond its inherent meaning), ἀντί *in exchange for* (Matt. xx. 28. Mark x. 45, λύτρον ἀντὶ πολλῶν). Only the *last* of these contains any idea of *vicariousness*, and even this can scarcely be confidently pressed beyond the idea of *an equivalent price*.

γεύσηται θανάτου] Matt. xvi. 28. Mark ix. 1. Luke ix. 27. John viii. 52, where the Jews quote the θάνατον οὐ μὴ θεωρήσῃ of verse 51 in the form οὐ μὴ γεύσηται θανάτου.

10. ἔπρεπεν γὰρ αὐτῷ] *I say* πάθημα, *and I say* θανάτου. *For,* *&c.* *It was so, and it ought so*

τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς

to be. Such an arrangement was suitable to the character of God, and to the purpose of the interposition. The αὐτῷ here is *God.*

ἔπρεπεν] Matt. iii. 15, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. In Heb. vii. 26 there is a *personal* nominative (τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεύς κ.τ.λ.); and in 1 Tim. ii. 10 and Tit. ii. 1 a *neuter* nominative (ὃ and ἅ). Here the infinitive following serves as the nominative.

δι' ὃν...δι' οὗ] (1) The former might be either *because of whom*, or *for whose sake.* The two ideas, of the *first* cause and the *final* cause, are equally admissible. But, considering the use elsewhere of εἰς in the second of these senses (Rom. xi. 36, εἰς αὐτὸν τὰ πάντα. 1 Cor. viii. 6, ἡμεῖς εἰς αὐτόν), it will be better to render δι' ὃν *because of whom, owing to whom.* Between δι' ὃν and the (commoner) ἐξ οὗ (Rom. xi. 36. 1 Cor. viii. 6) there is the difference of the two ideas, *cause* and *origin.* (2) The δι' οὗ, *through whom, by whose agency*, is more commonly the attribute of *Christ.* See 1 Cor. viii. 6, καὶ εἷς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. Compare John i. 3. Rom. i. 5. v. 2, 9, 11, 17, 21. &c. &c. But it is used, as here, of God the Father in Rom. xi. 36, ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα (*God is the Origin, the Agent, and the Object, of all things*). Compare Gal. i. 1, διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ πατρός. iv. 7, κληρονόμος διὰ Θεοῦ. This interchange of attributes between Christ and God is one of the incidental evidences of our Lord's Divinity. To Him is assigned, in common with the Father, the δι' οὗ and the εἰς ὃν (Col. i. 16), and even (in one relation) the ἐξ οὗ (Eph. iv. 16. Col. ii. 19). Of the δι' ὃν we have no instance but this one.

πολλοὺς υἱούς] This clause is rendered very difficult by the past tense of ἀγαγόντα. On the whole, it may best be taken thus. *It became Him (God)... that, having* (in His eternal counsels, which foresee the end from the beginning, and in which the thing purposed is the thing as good as done) *brought many sons to glory, He should perfect through sufferings the Author of their salvation.* No evasion of the aorist must be attempted. The *bringing of many sons to glory* is (conceptionally) prior to the *perfecting of Christ through sufferings.* And the explanation is not helped by making ἀγαγόντα agree with τὸν ἀρχηγόν. It was not the Incarnation, it was the Resurrection, which saved: and to speak of Christ as *having brought sons to glory* before He actually suf-

δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας

fered is far harsher than to regard the *bringing to glory* as *done because purposed* in God's counsels from the beginning. There is the same *anticipative glorifying* in the great passage in Rom. viii. 29, 30, οὓς προέγνω...τούτους καὶ ἐδόξασεν. Compare also Eph. i. 3, &c., ὁ εὐλογήσας ἡμᾶς...ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου κ.τ.λ. 2 Thess. ii. 13.

πολλοὺς υἱούς] (1) Rom. viii. 29, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς. Rev. vii. 9, ἰδοὺ ὄχλος πολὺς κ.τ.λ. (2) Rom. viii. 14, 19, τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ κ.τ.λ. 2 Cor. vi. 18. Gal. iii. 26. iv. 6, 7.

δόξαν] From the idea of *the forthshining of light*, as, for instance, the Shechinah in the tabernacle or temple (1 Kings viii. 11, ἔπλησε δόξα Κυρίου τὸν οἶκον), is derived the figurative sense of *the manifestation of excellence;* (1) whether of God Himself, His power, wisdom, love, &c. (John xi. 4, 40, ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ...ἐὰν πιστεύσῃς ὄψῃ τὴν δόξαν τοῦ Θεοῦ. Rom. vi. 4, ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρός. &c. &c.); or (2) of His people in the world to come, when they shall be seen as His, perfected alike in character and in condition (Rom. viii. 18, 21, εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ κ.τ.λ. ix. 23, ἃ προητοίμασεν εἰς δόξαν. 1 Cor. xv. 43, ἐγείρεται ἐν δόξῃ. 2 Cor. iv. 17, αἰώνιον βάρος δόξης. Eph. i. 18. Col. iii. 4, φανερωθήσεσθε ἐν δόξῃ. 2 Thess. ii. 14. 1 Pet. v. 1, 4, 10. &c. &c.).

ἀγαγόντα] See note on πολλοὺς υἱούς.

ἀρχηγόν] The meaning of ἀρχηγὸς varies (like that of ἀρχή) between the ideas of *beginning* and *rule;* of *principium* and *principatus.* Thus (1) the sense of *author*, *originator*, is clearly intended in such places as Mic. i. 13, ἀρχηγὸς ἁμαρτίας αὕτη ἐστὶ τῇ θυγατρὶ Σιών. 1 Macc. ix. 61, τῶν ἀρχηγῶν τῆς κακίας. And so in Heb. xii. 2, where it is expressly contrasted with τελειωτής. But (2) the idea of *leader*, *ruler*, *prince*, is more common. Exod. vi. 14, οὗτοι ἀρχηγοὶ οἴκων πατριῶν αὐτῶν. Num. xiv. 4, δῶμεν ἀρχηγόν, καὶ ἀποστρέψωμεν εἰς Αἴγυπτον. xvi. 2, ἀρχηγοὶ συναγωγῆς...καὶ ἄνδρες ὀνομαστοί. Isai. iii. 6, 7, ἀρχηγὸς ἡμῶν γενοῦ...οὐκ ἔσομαί σου ἀρχηγός. And so in Acts v. 31, τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσεν κ.τ.λ. Here, and in Acts iii. 15 (τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε), the appended genitive causes some ambiguity. *The prince of life* seems more natural in the one place, and is favoured by the only other instance of its

11 *αὐτῶν διὰ παθημάτων τελειῶσαι. ὅ τε γὰρ*

occurrence in that Book of Scripture (Acts v. 31). On the other hand, *the author of their salvation* seems slightly more appropriate here, and the only other use of the word in this Epistle (xii. 2, τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτήν) may be allowed to decide in favour of it.

σωτηρίας] See note on i. 14, σωτηρίαν.

παθημάτων] See note on verse 9, πάθημα.

τελειῶσαι] The verb τελειοῦν (occurring nine times in this Epistle, and fourteen times elsewhere in the New Testament) means *to make* τέλειον, *to complete, perfect, consummate*, &c. according to the nature of the thing or person spoken of. Thus (1) with an accusative of the *thing:* Luke ii. 43 (τὰς ἡμέρας). John iv. 34 (τὸ ἔργον). v. 36. xvii. 4. xix. 28 (ἡ γραφή). Acts xx. 24 (τὸν δρόμον μου καὶ τὴν διακονίαν). Heb. vii. 19. James ii. 22 (ἡ πίστις). 1 John ii. 5 (ἡ ἀγάπη). iv. 12, 17. And so 1 Kings vii. 22. 2 Chron. viii. 16 (τὸν οἶκον). Neh. vi. 3. &c. &c. (The peculiar expression of Exod. xxix. 9, &c. Lev. viii. 33, &c. Num. iii. 3, ἐτελείωσε τὰς χεῖρας αὐτῶν τοῦ ἱερατεύειν, forms a transition to the *personal* use of τελειοῦν in the sense of *consecrating.*) (2) With an accusative of the *person:* (*a*) in the general sense of *moral* or *spiritual perfecting* (John xvii. 23. Phil. iii. 12. 1 John iv. 18); (*b*) in the more special sense of *absolving*, or *freeing from guilt* (Heb. ix. 9. x. 1, 14); (*c*) of *bringing into a state of entire blessedness* (Heb. xi. 40. xii. 23, δικαίων τετελειωμένων). In three remaining passages of this Epistle the word is applied to Christ Himself. In vii. 28 the general idea of *consummating* is defined by the context into that of *consecrating* (ἀνθρώπους καθίστησιν ἀρχιερεῖς...υἱὸν εἰς τὸν αἰῶνα τετελειωμένον). Compare Lev. xxi. 10, καὶ τετελειωμένου τὰς χεῖρας αὐτοῦ ἐνδύσασθαι τὰ ἱμάτια αὐτοῦ. *Here*, and in v. 9 (τελειωθείς), the idea is that of *perfectly qualifying for the office undertaken.*

11. ὅ τε γάρ] A reason for the ἔπρεπεν. There ought to be an identity of *experience* because there is an identity of *parentage. Christ and His people have a common Father. The Christ of prophecy is the brother, the fellow-worshipper, the fellow-believer, as well as the parent, of His people. This entire incorporation presupposes an incarnation; demands a fellowship of flesh and blood; a body in which He can suffer, a body in which He can die.*

ἁγιάζων καὶ οἱ ἁγιαζόμενοι ἐξ ἑνὸς πάντες·

ἁγιάζων...ἁγιαζόμενοι] From ἅγιος, *belonging to God* (the opposite of κοινός, *belonging to any one*) the verb derives the sense of *making to belong to God*, whether by *consecration*, which is the *act*, or by *sanctification*, which is the *process*. The latter gives reality to the former, by bringing the consecrated person into harmony of life and character with the consecration. Sometimes the one thought predominates, sometimes the other. (1) Thus, (i) where the subject is a *thing*, the idea of ἁγιάζειν is the act of consecrating. See Gen. ii. 3, ηὐλόγησεν ὁ Θεὸς τὴν ἡμέραν τὴν ἑβδόμην, καὶ ἡγίασεν αὐτήν. Exod. xix. 23, ἀφορίσαι τὸ ὄρος, καὶ ἁγιάσαι αὐτό. xl. 9, 10, χρίσεις τὴν σκηνὴν...καὶ ἁγιάσεις αὐτήν...καὶ ἁγιάσεις τὸ θυσιαστήριον κ.τ.λ. Lev. xxv. 10, ἁγιάσετε τὸ ἔτος κ.τ.λ. xxvii. 14, 18, ὃς ἂν ἁγιάσῃ τὴν οἰκίαν αὐτοῦ ...τὸν ἀγρὸν αὐτοῦ κ.τ.λ. Jud. xvii. 3, ἁγιασμῷ (A, ἁγιάζουσα B) ἡγίασα τὸ ἀργύριον τῷ Κυρίῳ. 1 Kings ix. 3, ἡγίασα (A, ἡγίακα B) τὸν οἶκον τοῦτον ὃν ᾠκοδόμησας. Matt. xxiii. 17, 19, ὁ ναὸς ὁ ἁγιάσας τὸν χρυσόν...τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον. 1 Tim. iv. 5, ἁγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύξεως. And so (ii) with a *person*, where (*a*) *office* is in view (Exod. xxx. 30, ἁγιάσεις αὐτοὺς ἱερατεύειν μοι. Jer. i. 5, πρὸ τοῦ ἐξελθεῖν σε ἐκ μήτρας ἡγίακά σε, προφήτην εἰς ἔθνη τέθεικά σε), or (*b*) *religious privilege* (Ezek. xx. 12, ἐγὼ Κύριος ὁ ἁγιάζων αὐτούς. Heb. ix. 13, ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα), or (*c*) *derived sanctity* (1 Cor. vii. 14, ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί κ.τ.λ.), or (*d*) *initiation into the Christian life* (as is the case wherever the *past* or *perfect* tenses of the verb are used with regard to the *living;* as 1 Cor. i. 2, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ. vi. 11, ἀλλὰ ἡγιάσθητε. Heb. x. 10, 29, ἡγιασμένοι ἐσμὲν διὰ τῆς προσφορᾶς κ.τ.λ. τὸ αἷμα ...ἐν ᾧ ἡγιάσθη). To this head (that of *consecration*) belong the places where ἁγιάζειν is applied to *Christ Himself* (John x. 36, ὃν ὁ Πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον. xvii. 19, ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν, *I consecrate myself wholly to God by a self-devotion even unto death.* 1 Pet. iii. 15, κύριον δὲ τὸν Χριστὸν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν), or even to *God* (Matt. vi. 9, ἁγιασθήτω τὸ ὄνομά σου, *Thy Name*, that which Thou art, *be hallowed*, or *consecrated*, in the thoughts, words, and acts of Thy creatures. Isai. viii. 13, τὸν Κύριον τῶν δυνάμεων αὐτὸν ἁγιάσατε, καὶ αὐτὸς ἔσται σου φόβος). (2) On the other hand, *sanctification* is the prominent idea wherever (*a*) *a gradual process* is implied (as in Heb. x. 14,

δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς
12 καλεῖν, λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς

τοὺς ἁγιαζομένους) or (*b*) *a work still to be done* (as John xvii. 17, 19, ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ ...ἵνα ὦσιν καὶ αὐτοὶ ἡγιασμένοι κ.τ.λ. Eph. v. 26, ἵνα αὐτὴν ἁγιάσῃ κ.τ.λ. 1 Thess. v. 23, ἁγιάσαι ὑμᾶς ὁλοτελεῖς). *Here* the present tense (ἁγιάζων, ἁγιαζόμενοι) suggests the idea of *sanctifying*, though in fact the articles make the phrase equivalent to two nouns, *the Sanctifier and the sanctified.*

ἐξ ἑνός] *Out of (sprung from, originating in) one Person, even God.* (1) Matt. vii. 11, 21, ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς... τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. John xx. 17, ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν κ.τ.λ. (2) For ἐξ, compare John i. 13, οἳ οὐκ ἐξ αἱμάτων... ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. viii. 47, ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει. 1 Cor. i. 30, ἐξ αὐτοῦ δὲ ὑμεῖς ἐστὲ ἐν Χριστῷ Ἰησοῦ.

πάντες] *He and they.* The plural οἱ ἁγιαζόμενοι prevents the use of the dual *both*, which would otherwise be clearer.

δι' ἣν αἰτίαν] *Because He and they have one Father.* The phrase δι' ἣν αἰτίαν is only found in 2 Tim. i. 6, 12. Tit. i. 13. Its construction in Luke viii. 47 is different.

οὐκ ἐπαισχύνεται] *He is not ashamed*, counts it no disparagement of Himself. Compare xi. 16, διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς Θεὸς ἐπικαλεῖσθαι αὐτῶν.

ἀδελφοὺς αὐτοὺς καλεῖν] Matt. xii. 50, αὐτός μου ἀδελφός. xxv. 40, ἑνὶ τούτων τῶν ἀδελφῶν μου. xxviii. 10, ἀπαγγείλατε τοῖς ἀδελφοῖς μου. Mark iii. 35. Luke viii. 21. John xx. 17, πορεύου πρὸς τοὺς ἀδελφούς μου. Rom. viii. 29, πρωτότοκον ἐν πολλοῖς ἀδελφοῖς.

12. λέγων, Ἀπαγγελῶ] Psalm xxii. 23, διηγήσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου κ.τ.λ. The Psalm, which opens with the *Eloi, Eloi*, and contains the σωσάτω αὐτόν, and the ὤρυξαν χεῖράς μου καὶ πόδας μου, and the διεμερίσαντο τὰ ἱμάτιά μου, may well be quoted with confidence as full of Christ. The depth of the humiliation expressed in it, the height of the exaltation, are alike οὐ κατ' ἄνθρωπον, and can only find their *fulfilment* in the God-Man. The clause quoted is from the triumphant reverse which begins with it, and which contains the words τὸ σπέρμα μου δουλεύσει αὐτῷ (verse 30). The statement is, that the suffering and now glorified Person, who is the speaker within the human speaker, will carry back the tidings of God's Name, of that which God is, to certain other persons whom He calls His brethren, and in the midst of a congregation of worshippers will sing God's praise.

ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω

ἀπαγγελῶ] Of the various compounds of ἀγγέλλειν (*to carry a message of*), ἀναγγέλλειν (Mark, John, Acts, Rom., 2 Cor., 1 Pet., 1 John) and καταγγέλλειν (Acts, Rom., 1 Cor., Phil., Col.) are scarcely distinguishable in sense, while ἀπαγγέλλειν (Matt., Mark, Luke, John, Acts, 1 Cor., 1 Thess., 1 John) has the special idea of *bringing back*, and διαγγέλλειν (found only three times, Luke, Acts, Rom.) that of *spreading abroad*, and παραγγέλλειν (Matt., Mark, Luke, Acts, 1 Cor., 1 Thess., 2 Thess., 1 Tim.) that of *conveying along* (as a word of command passed down the ranks), the tidings or message. The form ἐπαγγέλλεσθαι (used in the middle voice only) has the two senses, both classical, of *professing*, and *promising*.

τὸ ὄνομά σου] *That which Thou art.* See note on i. 4, ὄνομα.

ἐν μέσῳ] Used by St Paul in 1 Thess. ii. 7 only. Frequent in St Luke's Gospel and Acts.

ἐν μέσῳ ἐκκλησίας] The second clause of the quotation introduces a new particular. *The glorified Saviour is not only the Church's brother, revealing to it the Father; He is also the Church's precentor, leading its worship. So entire is the unity between Christ and His people, as set forth in prophetic Scripture.*

ἐκκλησίας] From the original sense, of *a body called out* from a larger body (as, for example, an assembly of qualified citizens from amidst a promiscuous population of women and children, slaves and aliens), ἐκκλησία becomes the congregation of God's people, gathered out of the world by His summons, whether in *occasional* or *permanent* session. The former is its common use in the Septuagint. See Deut. xviii. 16, τῇ ἡμέρᾳ τῆς ἐκκλησίας. 1 Kings viii. 14, καὶ πᾶσα ἐκκλησία Ἰσραὴλ εἱστήκει. 2 Chron. xx. 14, ἐγένετο ἐπ' αὐτὸν πνεῦμα Κυρίου ἐν τῇ ἐκκλησίᾳ. xxx. 13, συνήχθησαν εἰς Ἱερουσαλὴμ πολὺς λαός...ἐκκλησία πολλὴ σφόδρα. Neh. v. 13, καὶ εἶπε πᾶσα ἡ ἐκκλησία, Ἀμήν. &c. &c. The latter is the *Christian* application of the word; whether to (1) the Church *universal*, as in Matt. xvi. 18, ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. Acts xx. 28, τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. 1 Cor. xii. 28, ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους κ.τ.λ. Eph. i. 22, κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ. iii. 10, 21, διὰ τῆς ἐκκλησίας...ἐν τῇ ἐκκλησίᾳ. v. 23, &c., ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν κ.τ.λ. Col. i. 18, 24. &c. &c.; or (2) the Church *local*, as in Acts xiv. 23, 27, κατ' ἐκκλησίαν πρεσβυτέρους

13 σε. καὶ πάλιν, Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐ-
τῷ. καὶ πάλιν, Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἅ

...συναγαγόντες τὴν ἐκκλησίαν κ.τ.λ. Rom. xvi. 1, 4, 5, διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς...πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν...τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. 1 Cor. i. 2. vii. 17. xvi. 1, 19, ταῖς ἐκκλησίαις τῆς Γαλατίας ... αἱ ἐκκλησίαι τῆς Ἀσίας. 2 Cor. viii. 1, ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας. xi. 8, ἄλλας ἐκκλησίας ἐσύλησα. &c. &c.; or (3) the Church *in congregation*, as in Matt. xviii. 17, εἰπὲ τῇ ἐκκλησίᾳ. 1 Cor. xi. 18, συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ. xiv. 4, 19, 28, ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ...σιγάτω ἐν ἐκκλησίᾳ...λαλεῖν ἐν ἐκκλησίᾳ... &c. &c.

ὑμνήσω σε] Acts xvi. 25, Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν Θεόν. Compare 2 Chron. xxix. 30, ὑμνεῖν τὸν Κύριον ἐν λόγοις Δαυίδ. Isai. xii. 4, ὑμνεῖτε Κύριον. Elsewhere with a dative: Isai. xlii. 10, ὑμνήσατε τῷ Κυρίῳ ὕμνον καινόν.

13. καὶ πάλιν, Ἐγώ] A further proof from Scripture of the entire unity between Christ and His people. *The Messiah of prophecy is not only the brother, and the fellow-worshipper, of the Church: He is also its fellow-believer. He can say of Himself that He is one who puts His trust in God.* The quotation may be either from 2 Sam. xxii. 3 (ὁ Θεός μου φύλαξ ἔσται μου, πεποιθὼς ἔσομαι ἐπ' αὐτῷ), or Isai. viii. 17 (μενῶ τὸν Θεόν...καὶ πεποιθὼς ἔσομαι ἐπ' αὐτῷ· ἰδοὺ ἐγὼ κ.τ.λ.), or Isai. xii. 2 (ἰδού, ὁ Θεός μου σωτήρ μου, πεποιθὼς ἔσομαι ἐπ' αὐτῷ, καὶ οὐ φοβηθήσομαι). The *first* of these is recommended by the occasion and by the writer: king David is reviewing the whole course of God's dealing with him, and in terms both of *grandeur* (such as ἐταράχθη καὶ ἐσείσθη ἡ γῆ, καὶ τὰ θεμέλια τοῦ οὐρανοῦ ἐταράχθησαν κ.τ.λ. φυλάξεις με εἰς κεφαλὴν ἐθνῶν, λαὸς ὃν οὐκ ἔγνων ἐδούλευσάν μοι κ.τ.λ.), and of *self-assertion* (such as ἀποδώσει μοι Κύριος κατὰ τὴν δικαιοσύνην μου, καὶ κατὰ τὴν καθαριότητα τῶν χειρῶν μου ἐναντίον τῶν ὀφθαλμῶν αὐτοῦ κ.τ.λ.), which would involve an immense hyperbole as applied to the human author. The *second* (Isai. viii. 17) might seem to be recommended by its standing (in the original) immediately before the *next* quotation *here* (ἰδοὺ ἐγώ κ.τ.λ.): but the separation of it from that by another καὶ πάλιν is rather against this reference. On the whole, it is best to regard it as coming from 2 Sam. xxii. 3.

καὶ πάλιν, Ἰδού] *As the Messiah is the brother, and the fellow-worshipper, and the fellow-*

μοι ἔδωκεν ὁ Θεός. ἐπεὶ οὖν τὰ παιδία 14
κεκοινώνηκεν αἵματος καὶ σαρκός, καὶ αὐτὸς πα-

believer, so He is also (in another Scripture phrase) the parent, of His people. In all possible aspects the unity between Him and the Church is the subject of Scripture prophecy. The quotation is from Isai. viii. 18. As David was a typical king, so Isaiah was a typical prophet, and the children spoken of (see Isai. vii. 3. viii. 3) were, even in their names, typical children. See the rest of the verse: καὶ ἔσται (τὰ παιδία) εἰς σημεῖα καὶ τέρατα ἐν τῷ Ἰσραὴλ παρὰ Κυρίου Σαβαώθ κ.τ.λ. Thus the way was prepared for the transfer of the passage to Christ.

ἅ μοι ἔδωκεν] Gen. xvii. 16, δώσω σοι ἐξ αὐτῆς τέκνον. xlviii. 9, υἱοί μού εἰσιν, οὓς ἔδωκέ μοι ὁ Θεός.

14. ἐπεὶ οὖν] The figure has changed from brotherhood to sonship; but the inference is the same. *Such union with the human implies incarnation.* And the further thought follows, *Incarnation is necessary to death, and death is necessary to redemption.* The combination ἐπεὶ οὖν occurs only here and in iv. 6. Of the forms ἐπεὶ and ἐπειδή, the former occurs in each of the four Gospels, the latter in the first and third: the former twice as often as the latter in St Paul's Epistles: the former alone in the Hebrews, the latter alone in the Acts.

τὰ παιδία] Quoted from the last quotation. As an appellation of Christians, παιδία is peculiar to St John (John xxi. 5. 1 John ii. 14, 18), as indeed τεκνία also, with the more than doubtful exception of Gal. iv. 19. But the *idea* is not far distant in the ὡς τὰ παιδία and ἓν παιδίον τοιοῦτον of Matt. xviii. 3, 5, the τῶν τοιούτων of Matt. xix. 14, and the parallels in St Mark and St Luke.

κεκοινώνηκεν...μετέσχεν] *Are partakers...took part.* The one is the perfect, the other the aorist. (1) The proper sense of κοινωνεῖν is *to go shares with another* (τινί) *in something* (τινός). Sometimes the *dative* is omitted; as here, and in Prov. i. 11, ἐλθὲ μεθ' ἡμῶν, κοινώνησον αἵματος. 2 Macc. xiv. 25, ἐκοινώνησε βίου. Sometimes the *genitive* is omitted; as Wisdom vi. 25, οὗτος οὐ κοινωνεῖ (*has no fellowship with*) σοφίᾳ. Ecclus. xiii. 2, πλουσιωτέρῳ σου μὴ κοινώνει. 1 Tim. v. 22, μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις. 1 Pet. iv. 13, κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν. 2 John 11, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς. Lastly, the *going shares with* divides into the two senses, of *partaking in* (Rom. xv. 27, τοῖς πνευματικοῖς

ραπλησίως μετέσχεν τῶν αὐτῶν, ἵνα διὰ τοῦ

αὐτῶν ἐκοινώνησαν τὰ ἔθνη), and *imparting to* (Rom. xii. 13, ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες. Gal. vi. 6, κοινωνείτω ὁ κατηχούμενος...τῷ κατηχοῦντι. Phil. iv. 15, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν). (2) For μετέχειν (τινός) see v. 13. vii. 13, φυλῆς ἑτέρας μετέσχηκεν. 1 Cor. ix. 12. x. 21. Absolutely (*to be partaker*), 1 Cor. ix. 10. x. 17, 30, ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν...εἰ ἐγὼ χάριτι μετέχω).

αἵματος καὶ σαρκός] Matt. xvi. 17, σὰρξ καὶ αἷμα. 1 Cor. xv. 50, σὰρξ καὶ αἷμα. Gal. i. 16, σαρκὶ καὶ αἵματι. Eph. vi. 12, αἷμα καὶ σάρκα.

παραπλησίως] From the idea of *close alongside* comes that of *in precisely like manner.* The adverb occurs only here in Scripture. Phil. ii. 27, ἠσθένησεν παραπλήσιον θανάτῳ (*he was sick nigh unto, close alongside of, death*), explained in verse 30, μέχρι θανάτου ἤγγισεν.

τῶν αὐτῶν] That is, αἵματος καὶ σαρκός.

ἵνα διὰ τοῦ θανάτου] *He must partake of flesh and blood, that He may be capable of dying. It is by dying that He can alone conquer death, first in its personal head, and then in its individual action. The sting of death is sin* (1 Cor. xv. 56). *Sin is the tyranny of a usurper, who must be personally vanquished if his subjects are to be freed. The whole work of Christ is a conflict with the devil* (Luke xi. 21, 22). *Every instance of successful ministry was an omen of final victory* (Luke x. 18). *But His death was the decisive battle* (John xii. 31, 32). *His death as our atonement, His resurrection to be our life, His ascension to be our Lord, defeated, despoiled, dethroned the devil, making death no longer the terror of those who believe, and securing for them the eventual reversal of death in the resurrection at the last day* (John xvi. 11. Rom. v. 10. viii. 3, 11. Col. ii. 15. Rev. xii. 5, 7—11).

διὰ τοῦ θανάτου] Rom. v. 10, κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ. Eph. i. 7, ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ. ii. 16, καὶ ἀποκαταλλάξῃ...τῷ Θεῷ διὰ τοῦ σταυροῦ. Col. i. 20, 22, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ...ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου. Heb. ix. 12, 26, διὰ δὲ τοῦ ἰδίου αἵματος...διὰ τῆς θυσίας αὐτοῦ. x. 10, διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ xiii. 12.

καταργήσῃ] The word καταργεῖν (not found in the Septuagint except in four places in Ezra) occurs 27 times in the New Testament, of which 25 are in St Paul's Epistles, and is rendered in our Version by

θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ

no less than 17 phrases; *to cumber, loose, deliver, abolish, destroy, do away, put away, put down, make void, make without effect, make of none effect, bring to nought*, besides five paraphrastic renderings of the *passive*. The original idea, *to render idle, inactive, inoperative*, is clearly seen in the passages in Ezra (iv. 21, 23. v. 5. vi. 8) where it is applied to the compulsory *making to cease* from the labour of building. In Luke xiii. 7 (ἵνα τί καὶ τὴν γῆν καταργεῖ;) the barren tree is said to *render inactive* the ground which it occupies. The same idea is prominent in Rom. iii. 3, 31, τὴν πίστιν τοῦ Θεοῦ καταργήσει... νόμον οὖν καταργοῦμεν κ.τ.λ. iv. 14, κεκένωται ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία. Gal. iii. 17. In the remaining passages the *making inoperative* passes on into a stronger idea of *annulling* or *destroying*. Rom. vi. 6, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας. 1 Cor. i. 28. ii. 6. vi. 13. xiii. 8, 10, 11. xv. 24, 26, ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. 2 Cor. iii. 7, 11, 13, 14. Gal. v. 11, ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. Eph. ii. 15. 2 Thess. ii. 8. And so here. In three places (Rom. vii. 2, 6. Gal. v. 4) the passive of καταργεῖν is followed by ἀπό, in the sense of *abolished from, cut off from* (τοῦ νόμου, τοῦ Χριστοῦ).

τὸν τὸ κράτος ἔχοντα τ. θ.] *The possessor of the power of death.* In what sense? Not that of the power *over* death. Not that in which Christ is said (Rev. i. 18) ἔχειν τὰς κλεῖς τοῦ θανάτου. The genitive expresses the power *belonging to* death; *death's power*. The devil *possesses* this (see note above, ἵνα διὰ τοῦ θανάτου) as being the personal spiritual head of the empire of sin, which gives death its *sting* (1 Cor. xv. 56), its real and reasonable terror for the mind and heart of the fallen.

κράτος] The rarest (in Scripture) of the various words for *power*. It stands by itself in Luke i. 51, ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ. 1 Pet. v. 11 (revised text), αὐτῷ τὸ κράτος. Elsewhere it is found in combination; as (1) in the doxologies of 1 Tim. vi. 16, τιμὴ καὶ κράτος αἰώνιον. 1 Pet. iv. 11, ἡ δόξα καὶ τὸ κράτος. Jude 25, δόξα μεγαλωσύνη κράτος καὶ ἐξουσία. Rev. i. 6, ἡ δόξα καὶ τὸ κράτος. v. 13, ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος κ.τ.λ.; (2) with a connected genitive, as in Eph. i. 19, κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ. vi. 10, ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. Col. i. 11, κατὰ τὸ κράτος τῆς δόξης αὐτοῦ. It may be added that, δύναμις being the most *general* word for power (*potency*), ἰσχὺς is speci-

15 *θανάτου, τοῦτ᾽ ἔστιν τὸν διάβολον, καὶ ἀπαλ-
λάξῃ τούτους ὅσοι φόβῳ θανάτου διὰ παντὸς*

ally *might* (*possession* of power), κράτος *strength* (*force* of power), ἐξουσία *authority* (*legality* of power), ἐνέργεια *operation* (*exercise* of power).

τοῦτ᾽ ἔστιν] vii. 5. ix. 11. x. 20. xi. 16. xiii. 15.

τὸν διάβολον] The word διάβολος (originally perhaps διαβόλος, *one who sets at variance*, but by usage *a slanderer*) is the Septuagint rendering of the Hebrew *Satan, an adversary* (1 Chron. xxi. 1. Job i. 6, 7, 9, 12. ii. 1—4, 6, 7. Zech. iii. 1, 2). The original form Σατὰν is found in the Septuagint only in 1 Kings xi. 14, 23, where it is applied to Hadad and Rezon in the general sense of *adversary* (ἀντικείμενος, verse 25); and ὁ Σατανᾶς (*the devil*) in Ecclus. xxi. 27. In the New Testament Σατανᾶς and διάβολος occur with almost equal frequency; each writer, except St Mark, using διάβολος, and each writer, except St James, St Peter, and St Jude, using Σατανᾶς. St Paul uses Σατανᾶς ten times, and διάβολος (as a proper name) five times. In Rev. xii. 9 and xx. 2 the two words are combined: ὁ καλούμενος διάβολος, καὶ ὁ Σατανᾶς... ὅς ἐστιν διάβολος καὶ ὁ Σατανᾶς. The idea of διάβολος as the *traducer* seems to be modified in its use as a translation of Σατάν. But that it is not obliterated appears, on the one side, in such passages as Gen. iii. 1—5; on the other, in Job i. 9. ii. 5. Rev. xii. 10.

15. ἀπαλλάξῃ] From ἀλλάσσειν, *to alter* (Acts vi. 14, ἀλλάξει τὰ ἔθη κ.τ.λ. 1 Cor. xv. 51, 52. Gal. iv. 20, καὶ ἀλλάξαι τὴν φωνήν μου. &c. See note on Heb. i. 12, ἀλλαγήσονται), various compounds are formed with prepositions; μεταλλάσσειν, παραλλάσσειν, καταλλάσσειν, &c. Of these, ἀπαλλάσσειν is properly *to change away;* and so (1) *to remove* (Jer. xxxii. 31, ἀπαλλάξαι αὐτὴν ἀπὸ προσώπου μου κ.τ.λ.), and (2) *to deliver* (Luke xii. 58, δὸς ἐργασίαν ἀπηλλάχθαι ἀπ᾽ αὐτοῦ). So here. *Might deliver from the life-long bondage of a fear of death, and from the reality of the apprehended consequences.*

τούτους ὅσοι] *These as many as. All those who.* There is no limitation intended. It is descriptive of mankind generally, prior to the redemption. The exact phrase is peculiar: it is more often πάντες ὅσοι (Acts v. 36, 37. &c.), or ὅσοι...οὗτοι (Rom. viii. 14. Gal. vi. 12. &c.).

φόβῳ θανάτου] Psalm lv. 4, 5, δειλία θανάτου ἐπέπεσεν ἐπ᾽ ἐμέ· φόβος καὶ τρόμος ἦλθεν ἐπ᾽ ἐμέ.

διὰ παντὸς τοῦ ζῆν] This

τοῦ ζῆν ἔνοχοι ἦσαν δουλείας. οὐ γὰρ δή- 16

lengthened form of διὰ παντὸς does not seem to occur elsewhere in Scripture. Equivalent phrases are those of Josh. iv. 14, ὅσον χρόνον ἔζη. Jer. lii. 33, διὰ παντὸς...πάσας τὰς ἡμέρας ἃς ἔζησεν. Rom. vii. 1 and 1 Cor. vii. 39, ἐφ' ὅσον χρόνον ζῇ.

ἔνοχοι ἦσαν δουλείας] See end of note on ἀπαλλάξῃ above. *The fear of death makes the life one long bondage. A man feels himself not his own. He is at the mercy of a coming event, certain in fact, uncertain in time, uncertain in its circumstances and preliminaries, which must stop all his activities, defeat all his plans, and usher him into an unknown future upon which the 'conscience of sins'* (x. 2) *casts a deep shadow.* The construction of ἔνοχος, *holden in* or *under*, is (1) with a *dative* of the *penalty*, *crime*, *charge*, *court*, or *law*, to which a person is liable; as Deut. xix. 10, αἵματι ἔνοχος. Josh. ii. 19, ἔνοχος ἑαυτῷ (*as his own accuser*). Job xv. 5, ἔνοχος εἶ ῥήμασι στόματός σου (*as thy crime*). Matt. v. 21, 22, ἔνοχος ἔσται τῇ κρίσει κ.τ.λ.: (2) with a *genitive* in the same senses; as 2 Macc. xiii. 6, τὸν ἱεροσυλίας ἔνοχον ὄντα. Matt. xxvi. 66, ἔνοχος θανάτου ἐστίν. Mark iii. 29, ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος. xiv. 64. 1 Cor. xi. 27, ἔνοχος ἔσται τοῦ σώματος κ.τ.λ. James ii. 10: (3) with εἰς, Matt. v. 22, ἔνοχος εἰς τὴν γέενναν τοῦ πυρός (*to the extent of*): (4) *absolute;* as Exod. xxii. 3, ἔνοχός ἐστιν, ἀνταποθανεῖται. xxxiv. 6. Lev. xx. 9. &c. Here ἔνοχοι δουλείας is the exact equivalent of Gal. v. 1, ζυγῷ δουλείας ἐνέχεσθε. The sense is, *holden of*, *subject to*, as a penal condition. It is the description of all mankind, as fallen, and not yet redeemed, or not yet conscious of redemption.

δουλείας] Is the δουλεία (1) a servitude to *death*, or (2) a slavish feeling towards *God*, or (3) a servile condition of mind and life *generally?* The first of these senses would be tautology, after φόβῳ θανάτου above. The second would find a parallel in Rom. viii. 15 and Gal. iv. 7. But in those places the contrast with υἱοθεσία and υἱὸς (severally) expressly defines the meaning. The more *general* idea of servitude seems the most suitable here.

16. οὐ γάρ] *This participation of flesh and blood was rendered necessary by the very object of His intervention. Not Angels, but men, are those whom He comes to save.*

δήπου] *Surely. Of course. I may assume.* Used here only in Scripture.

ἐπιλαμβάνεται] *Lays hold upon.* Sometimes ἐπιλαμβάνεσθαι is used literally, *to lay hold*

που ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος
17 Ἀβραὰμ ἐπιλαμβάνεται. ὅθεν ὤφειλεν κατὰ

of; as Jud. xvi. 3, καὶ ἐπελάβετο τῶν θυρῶν τῆς πύλης τῆς πόλεως. Acts xxiii. 19, ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλίαρχος... ἐπυνθάνετο κ.τ.λ. Or in a mental or spiritual sense, *to apply oneself to, to grasp;* as Prov. iv. 13, ἐπιλαβοῦ ἐμῆς παιδείας, μὴ ἀφῇς. 1 Tim. vi. 12, 19, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς...ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς. Sometimes the context gives a clear intimation of a *purpose;* whether (1) *unfriendly*, as Isai. v. 29, καὶ ἐπιλήψεται καὶ βοήσεται (A, βοήσει B) ὡς θηρίον. Luke xx. 20, 26, ἵνα ἐπιλάβωνται αὐτοῦ λόγου...οὐκ ἴσχυσαν ἐπιλαβέσθαι τοῦ ῥήματος. Acts xvi. 19. xvii. 19. xviii. 17. xxi. 30, καὶ ἐπιλαβόμενοι τοῦ Παύλου εἷλκον αὐτὸν ἔξω τοῦ ἱεροῦ κ.τ.λ.; or (2) *gracious*, for helping, healing, leading, or saving; as Jer. xxxi. 32, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου. Matt. xiv. 31. Mark viii. 23. Luke ix. 47. xiv. 4, καὶ ἐπιλαβόμενος ἰάσατο αὐτόν. Acts ix. 27, ἐπιλαβόμενος αὐτὸν ἤγαγεν πρὸς τοὺς ἀποστόλους. This last is the sense here given to it by the context: *He comes to the help, not of Angels, but of men.* Of the 19 times of its occurrence in the New Testament 12 are in St Luke's writings.

σπέρματος Ἀβραάμ] The object of Christ's interposition is here described as *Abraham's seed*, in the sense of that expression in Gal. iii. 29, εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, not in that of John viii. 33, &c. In other words, Christ is said to come to the rescue of such as believe. Elsewhere the redemption is spoken of as world-wide. John iii. 17, ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. The contrast between the two modes of expression is seen in a comparison of Matt. xx. 28 (λύτρον ἀντὶ πολλῶν) with 1 Tim. ii. 6 (ἀντίλυτρον ὑπὲρ πάντων). The one speaks of the result, the other of the scope. The virtue of the Atonement is infinite, but its efficacy is in those that accept it. These last are described as Abraham's true offspring, like him in his faith. It is to the help of *these*, how many soever they be, in all lands and in all ages, that Christ comes, and in order to help He must take upon Him their human nature.

17. ὅθεν] *Whence. As the consequence of which fact*—namely, that He comes to the help of human beings. This use of ὅθεν is confined to the Epistle to the Hebrews (iii. 1. vii. 25. viii. 3. ix. 18) with the exception of Matt. xiv. 7.

πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεόν,

Acts xxvi. 19, ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ. 1 John ii. 18.

ὤφειλεν] *He incurred the obligation. The relation which He had assumed required it of Him in consistency.* See Luke xvii. 10, ὃ ὠφείλομεν (*by reason of our relation as* δοῦλοι) ποιῆσαι πεποιήκαμεν. John xiii. 14, εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε (*by reason of your relation to me*) ἀλλήλων νίπτειν τοὺς πόδας. Rom. xv. 27. 2 Cor. xii. 14. Eph. v. 28. 1 John ii. 6. iii. 16. iv. 11.

κατὰ πάντα] *It is not enough that He should become incarnate. He must also be assimilated to us in all the circumstances, liabilities, trials, temptations, sufferings even unto death, of us whom He came to save.*

τοῖς ἀδελφοῖς] See verse 11, and note on ἀδελφοὺς αὐτοὺς καλεῖν.

ὁμοιωθῆναι] Acts xiv. 11, οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς.

ἵνα...γένηται] *To qualify Him for entering upon the office of, &c.*

ἐλεήμων] Only here, and in Matt. v. 7, μακάριοι οἱ ἐλεήμονες. In the Septuagint it occurs frequently; (1) alone, as in Exod. xxii. 27, ἐλεήμων γάρ εἰμι. Jer. iii. 12, ὅτι ἐλεήμων ἐγώ εἰμι, λέγει Κύριος κ.τ.λ., or (2) in combination with other attributes, as in Exod. xxxiv. 6, οἰκτίρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός. Neh. ix. 17. Psalm lxxxvi. 15. ciii. 8. cxlv. 8. Joel ii. 13. Jonah iv. 3. &c. &c. In the New Testament οἰκτίρμων also occurs but twice (Luke vi. 36. James v. 11). The difference between the two is that between *pity* (οἶκτος) and *mercy* (ἔλεος); the one, simple compassion; the other, kindness to the undeserving.

πιστός] 1 John i. 9, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας. *Trustworthy; one who can be relied upon to fulfil His engagements.* See iii. 2, 5. x. 23. xi. 11. Deut. vii. 9, ὁ Θεὸς ὁ πιστός, ὁ φυλάσσων τὴν διαθήκην καὶ τὸ ἔλεος τοῖς ἀγαπῶσιν αὐτόν (B omits 1st ὁ, 3rd ὁ, τήν, τό). xxxii. 4, Θεὸς πιστός, καὶ οὐκ ἔστιν ἀδικία· δίκαιος καὶ ὅσιος Κύριος. 1 Sam. ii. 35, καὶ ἀναστήσω ἐμαυτῷ ἱερέα πιστόν. iii. 20, ὅτι πιστὸς Σαμουὴλ εἰς προφήτην τῷ Κυρίῳ. Psalm lxxxix. 37, καὶ ὁ μάρτυς ἐν οὐρανῷ πιστός. Isai. xlix. 7, ὅτι πιστός ἐστιν ὁ ἅγιος Ἰσραήλ. &c. &c.

ἀρχιερεύς] The word occurs here for the first time in the Epistle, and for the first time in Scripture in application to Christ. It is characteristic of

18 *εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. ἐν*

the Epistle to give in this manner an *intimation* of what is to be afterwards a leading topic. It is a shadow cast before from the great section of chapters v.—x. Yet it is no sudden or premature obtrusion of the topic. It is prepared for by i. 3, *καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος*, by ii. 9, *ὅπως χ. Θ. ὑπὲρ παντὸς γεύσηται θανάτου*, and by ii. 11, *ὅ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι.*

τὰ πρὸς τὸν Θεόν] *As to those things which are towards God. In reference to all man's relations with God.* For *τὰ πρός*, compare Luke xix. 42, *εἰ ἔγνως ...τὰ πρὸς εἰρήνην.* Acts xxviii. 10, *τὰ πρὸς τὰς χρείας.* 2 Pet. i. 3, *τὰ πρὸς ζωὴν καὶ εὐσέβειαν.* For the whole phrase, v. 1. Rom. xv. 17, *καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν Θεόν.*

εἰς τὸ ἱλάσκεσθαι] The tense shows that it is not the one sacrifice of propitiation which is spoken of, but the exercise of the perpetual priesthood. *To the end that He may continually secure the forgiveness of the continually recurring sins of the people.* The verb *ἱλάσκεσθαι* occurs (in the New Testament) only here and in Luke xviii. 13, *ὁ Θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.* In the Septuagint, it is always used (as in this latter passage) in a middle sense, though often in a passive form, *to become propitious* (*ἵλαος, ἵλεως*), *favourable* or *gracious* (compare Exod. xxxii. 12, *ἵλεως γενοῦ ἐπὶ τῇ κακίᾳ τοῦ λαοῦ σου.* Jer. xxxi. 34, *ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν.* Matt. xvi. 22, *ἵλεώς σοι, Κύριε*), (1) with *περί*, as Exod. xxxii. 14, *ἱλάσθη Κύριος περὶ τῆς κακίας ἧς εἶπε ποιῆσαι τὸν λαὸν αὐτοῦ κ.τ.λ.*; or (2) with a *dative*, (*a*) of the *person*, as 2 Kings v. 18, *ἱλάσεται Κύριος τῷ δούλῳ σου...ἱλασθήσεται δὴ Κύριος τῷ δούλῳ σου κ.τ.λ.*; (*b*) of the *thing*, as Psalm xxv. 11, *ἱλάσῃ τῇ ἁμαρτίᾳ μου.* lxxix. 9, *ἱλάσθητι ταῖς ἁμαρτίαις ἡμῶν κ.τ.λ.*; or (3) *absolutely*, as Lam. iii. 42, *ἡμαρτήσαμεν, ἠσεβήσαμεν, καὶ οὐχ ἱλάσθης.* Dan. ix. 19, *ἄκουσον, Κύριε, ἱλάσθητι, Κύριε, πρόσχες, Κύριε κ.τ.λ.* The peculiarity of the text is the *accusative*, not (as in classical usage) of the Deity to be propitiated, but of the sin to be expiated. The scriptural usage avoids the expression, *rendering* God gracious to the sinner (though there is a sense in which this might be made consistent with true doctrine), as tending to obscure the divine love which originates redemption. John iii. 16, *οὕτως γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν κ.τ.λ.* Thus, although the literal rendering of *ἱλάσκεσθαι τὰς ἁμαρτίας* might seem to be, *to render God gracious as to our sins*, this

ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

would be an unscriptural phrase. The real thought is, *to secure the forgiveness of sins, from day to day and from hour to hour, by His presence with God as the Propitiation first and then the Intercessor.* 1 John ii. 1, καὶ ἐάν τις ἁμαρτῇ, παράκλητον ἔχομεν πρὸς τὸν Πατέρα Ἰησοῦν Χριστὸν δίκαιον, καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν κ.τ.λ.

τοῦ λαοῦ] The expression suits the thought of the ἀρχιερεύς. Lev. xvi. 24, καὶ ἐξιλάσεται...περὶ τοῦ λαοῦ, ὡς περὶ τῶν ἱερέων. To the Hebrew readers it would express that transference of the term *people of God* from the natural to the spiritual Israel which is so often marked in the New Testament. See iv. 9, τῷ λαῷ τοῦ Θεοῦ. viii. 10. xiii. 12, διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν κ.τ.λ. Also Matt. i. 21, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Acts xv. 14, λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ. Tit. ii. 14, ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον. 1 Pet. ii. 9, ὑμεῖς δὲ...λαὸς εἰς περιποίησιν. Compare Gal. vi. 16, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. Phil. iii. 3, ἡμεῖς γάρ ἐσμεν ἡ περιτομή κ.τ.λ.

18. ἐν ᾧ γάρ] A reason for the κατὰ πάντα, and for the ἐλεήμων, of verse 17. *For in that He Himself has suffered by having been subjected to all manner of bodily, mental, and spiritual trial, He is able, &c.* The alternative construction, πειρασθεὶς ἐν ᾧ πέπονθεν, *having been tempted* (or *tried*) *in that which He has suffered*, is excluded by the tense of πέπονθεν, which would have been (in that case) ἔπαθεν, as in verse 8. In fact πεπειρασμένος ἐν ᾧ ἔπαθεν would have been the more natural phrase for that construction.

ἐν ᾧ] *In that.* The phrase is contracted from ἐν τούτῳ (or ἐκείνῳ) ὅ, *in this* (or *in that*) *as to which.* Compare ἐφ' ᾧ, Rom. v. 12. 2 Cor. v. 4. The ἐν says that His ability to help is *contained* (or *involved*) in the fact that He has Himself suffered.

πέπονθεν] For πάσχειν without an accusative, compare 1 Cor. xii. 26, εἴτε πάσχει ἓν μέλος. Phil. i. 29, ὑμῖν ἐχαρίσθη...τὸ ὑπὲρ αὐτοῦ πάσχειν. 2 Thess. i. 5, ὑπὲρ ἧς καὶ πάσχετε. 1 Pet. ii. 19, 20, 23, πάσχων ἀδίκως... πάσχοντες ὑπομενεῖτε...πάσχων οὐκ ἠπείλει. iii. 14, 17. iv. 15, 19.

πειρασθείς] The two senses, *tried* and *tempted*, are scarcely separable here. Both spring out of the idea of *piercing* (πείρειν) for discovery of the contents of a thing, and so for ascertainment of character; and

III. 1 Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτ-

the difference between the two is made by the context. The *agent* and *object* distinguish them. God tries, the devil tempts. To tempt is malevolent, to try is for discipline. Compare James i. 2 and 13: in the former verse the thought of trial, in the latter that of temptation predominates. To rejoice in *temptations* is impossible: to say that *trial* cannot be from God is untrue. Our Lord was both tried and tempted, and so is it with His people.

δύναται] Compare iv. 15, δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν. v. 2, μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις. The ability spoken of belongs to Him as God, and waited not for any experience to acquire it for Him. But its exercise requires that its possession should be known and felt by those whom it is to aid; and this assurance can only be inspired in them by His having actually suffered like them and with them.

τοῖς πειραζομένοις] *Those who are undergoing trial.* It is a description of life. Each day of life is an exploration of character. God tries, and the devil tempts. (1) Circumstances of difficulty, thwartings of the will, dispensations of sorrow, severely try the patience and faith of the man. (2) Good and evil are presented to him, and the choice lies between them. Nor is that choice unbiassed. A fallen nature, and a busy tempter, combine to influence it in favour of evil.

βοηθῆσαι] Illustrations of the versatility of this helping abound in Scripture. Matt. xv. 25, 28, ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα, Κύριε, βοήθει μοι...καὶ ἰάθη ἡ θυγατὴρ αὐτῆς. Mark ix. 22, 24, εἴ τι δύνῃ, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς ...βοήθει μου τῇ ἀπιστίᾳ κ.τ.λ.

III. 1. Ὅθεν] *As an inference from all which. Such being the incomparable greatness of Christ,* (1) *as the eternal Son,* (2) *as the glorified Man; in both aspects high above the highest of angelic beings.* Thus the preceding argument is summed up, and made the starting-point of a new departure. The exaltation of Christ above Moses the mediator of the Law Dispensation is the next topic, and it occupies chapters iii. and iv. For ὅθεν, see note on ii. 17, ὅθεν.

ἀδελφοὶ ἅγιοι] The combination is peculiar to this place. St Paul usually employs ἀδελφοὶ alone; not infrequently with μου added. St Peter, St John, and St Jude prefer ἀγαπητοί. St James commonly uses ἀδελφοὶ or ἀδελφοί μου, sometimes combining the latter with ἀγαπητοί.

ἅγιοι] The idea of *conse-*

cration predominates over that of *sanctification* (as commonly understood) in the use of this word. The thought is of *the setting apart by God for God*, in contrast with that of the unclaimed or secularized being. Compare Lev. xx. 26, καὶ ἔσεσθέ μοι ἅγιοι, ὅτι ἐγὼ ἅγιός εἰμι Κύριος ὁ Θεὸς ὑμῶν, ὁ ἀφορίσας ὑμᾶς ἀπὸ πάντων τῶν ἐθνῶν εἶναι μοι. Thus 1 Pet. ii. 9, in two parallel clauses, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, *a holy race, a people unto acquisition* (that is, *whom God has willed to make His own*).

κλήσεως ἐπουρανίου] Compare Phil. iii. 14, τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ. The call is *from* heaven (1 Pet. i. 12, τῶν εὐαγγελισαμένων ὑμᾶς πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ) and *to* heaven (1 Thess. ii. 12, τοῦ Θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν), but it is also, and principally, *above*, or *heavenly*, because God is (always in Scripture) the Caller. See Rom. viii. 30, οὓς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν. 1 Cor. i. 9, πιστὸς ὁ Θεὸς δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ. vii. 17, ἕκαστον ὡς κέκληκεν ὁ Θεός. Gal. i. 15. 1 Thess. iv. 7. The figure has many illustrations in Scripture. But the predominant idea is that of an *invitation* (Matt. xxii. 3, &c. Luke xiv. 7, &c.). In its applied sense, it was once a literal call to the discipleship and companionship of Christ (Matt. iv. 21). It is now the announcement of the Gospel, by whatever means made audible to the particular person. For κλῆσις, compare Rom. xi. 29, τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ. 1 Cor. i. 26. Eph. i. 18. iv. 1, 4. 2 Thess. i. 11. 2 Tim. i. 9, καὶ καλέσαντος κλήσει ἁγίᾳ. 2 Pet. i. 10, βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι. The word is used (as here) nine times by St Paul, and once by St Peter.

ἐπουρανίου] In one passage, Eph. i. 10, the revised text gives the combination τὰ ἐπὶ (for ἐν) τοῖς οὐρανοῖς. Hence the adjective ἐπουράνιος, xi. 16. xii. 22. 1 Cor. xv. 40, καὶ σώματα ἐπουράνια καὶ σώματα ἐπίγεια. John iii. 12, τὰ ἐπίγεια...τὰ ἐπουράνια. Phil. ii. 10, ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων. 2 Tim. iv. 18, εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον. Often we find τὰ ἐπουράνια, *the heavenlies* (in a predominantly *local* sense), as in viii. 5. ix. 23 (where τὰ ἐπουράνια is the equivalent of τῶν ἐν τοῖς οὐρανοῖς above). Eph. i. 3, 20. ii. 6. iii. 10. vi. 12. Sometimes as a title of God, as in Psalm lxviii. 14, ἐν τῷ διαστέλλειν τὸν ἐπουράνιον βασιλεῖς ἐπ' αὐτῆς (compare 2 Macc. iii. 39, ὁ τὴν κατοικίαν

2 τῆς ὁμολογίας ἡμῶν Ἰησοῦν, πιστὸν ὄντα τῷ

ἐπουράνιον ἔχων), or of Christ, 1 Cor. xv. 48, 49, οἷος ὁ ἐπουράνιος...τὴν εἰκόνα τοῦ ἐπουρανίου.

μέτοχοι] See note on i. 9, τοὺς μετόχους σου.

κατανοήσατε] *Set your minds upon. Fasten your attention upon.* Thus x. 24, κατανοῶμεν ἀλλήλους κ.τ.λ. Gen. xlii. 9. Exod. ii. 11, κατανοήσας δὲ τὸν πόνον αὐτῶν ὁρᾷ ἄνθρωπον κ.τ.λ. Psalm xxxvii. 32, κατανοεῖ ὁ ἁμαρτωλὸς τὸν δίκαιον. cxix. 18, ἀποκάλυψον τοὺς ὀφθαλμούς μου, καὶ κατανοήσω τὰ θαυμάσιά σου (B omits σου) ἐκ τοῦ νόμου σου. Matt. vii. 3. Luke vi. 41. xii. 24, 27, κατανοήσατε τοὺς κόρακας ...κατανοήσατε τὰ κρίνα. xx. 23. Acts vii. 31, 32. xi. 6, εἰς ἣν ἀτενίσας κατενόουν καὶ εἶδον κ.τ.λ. xxvii. 39. Rom. iv. 19. James i. 23, 24, ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ, κατενόησεν γὰρ ἑαυτὸν κ.τ.λ. It is noticeable that, of the fourteen places of its occurrence in the New Testament, eight are in St Luke's writings.

τὸν ἀπόστολον] The two titles here given to our Lord, ἀπόστολος and ἀρχιερεύς, may be said to contain in them two whole sections of the Epistle, the comparison with Moses, and the comparison with Aaron. The latter is postponed till chapter v. The former is at once entered upon. The word ἀπόστολος is not elsewhere applied either to Moses or to our Lord. In the Old Testament it occurs but once (1 Kings xiv. 6, ἐγώ εἰμι ἀπόστολος πρός σε σκληρός). But the verb ἀποστέλλειν is frequently thus applied. See (1) Exod. iii. 10, 13, 14, 15, καὶ νῦν δεῦρο, ἀποστείλω σε πρὸς Φαραώ...ὁ ὢν ἀπέσταλκέ με πρὸς ὑμᾶς κ.τ.λ. v. 22, ἱνατί ἀπέσταλκάς με; Num. xvi. 28. Deut. xxxiv. 11. Josh. xxiv. 5. 1 Sam. xii. 8, ἀπέστειλε Κύριος τὸν Μωυσῆν καὶ τὸν Ἀαρών. &c. &c. (2) Matt. xxi. 37, ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱόν. Mark ix. 37, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με. John iii. 17, 34. v. 36, 38. xvii. 3, 8, 18, 21, 23, 25. 1 John iv. 9, 10, 14, τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ...ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν...σωτῆρα τοῦ κόσμου. &c. &c.

ἀρχιερέα] See note on ii. 17, ἀρχιερεύς.

τῆς ὁμολογίας ἡμῶν] This genitive depends upon *both* the accusatives, ἀπόστολον and ἀρχιερέα. *The Apostle and High Priest belonging to* (that is, *who is the subject of*) *our* ὁμολογία.

ὁμολογίας] From ὁμόλογος, *of one speech with* (τινί), *holding the same language with* (ὁμόλογός εἰμί τινι περί τινος), comes ὁμολογεῖν (τινί τι or κατά τι), *to consent to* another's statement;

ποιήσαντι αὐτὸν ὡς καὶ Μωυσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. πλείονος γὰρ οὗτος δόξης παρὰ Μωυσῆν 3

iii. 2. *Or omit* ὅλῳ.

and so, *to acknowledge*, in all senses, whether a *thing* (as 1 John i. 9, ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν. iv. 15, ὃς ἐὰν ὁμολογήσῃ ὅτι κ.τ.λ.), or a *person* (as 1 John ii. 23, ὁ ὁμολογῶν τὸν υἱόν). Sometimes, *to make open acknowledgment to* (Heb. xiii. 15) or *on the subject of* (ἐν, Matt. x. 32) a *person*. And thus ἡ ὁμολογία (without any defining genitive) is *the acknowledgment*, or *open confession*, of the faith, or of the Object of faith, by the Church or the Christian; as here, and iv. 14. x. 23. 2 Cor. ix. 13, τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν (*the obedience of your confession*, that is, *the obedience shown by you to the faith which you profess*). 1 Tim. vi. 12, ὡμολόγησας τὴν καλὴν ὁμολογίαν. In 1 Tim. vi. 13 it is applied to the avowal made by Christ Himself before Pilate of His own Person and Mission.

2. πιστὸν ὄντα] *As being faithful.* Fix your thoughts upon Him in this particular aspect, namely, His faithfulness. It is thus that the new topic (the comparison of Christ with Moses) is introduced, in that incidental manner which is characteristic of the Epistle. See i. 4. v. 6.

τῷ ποιήσαντι] For this use of ποιεῖν, *to make or create an official person*, compare 1 Sam. xii. 6, μάρτυς Κύριος ὁ ποιήσας τὸν Μωυσῆν καὶ τὸν Ἀαρών. The choice of the word here, in instituting a comparison between Christ and Moses, may have been suggested by its occurrence in connexion with Moses in this very verse of the Septuagint. See also Mark iii. 14, καὶ ἐποίησεν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν. Acts ii. 36, καὶ Κύριον αὐτὸν καὶ Χριστὸν ἐποίησεν ὁ Θεός, τοῦτον τὸν Ἰησοῦν κ.τ.λ.

ὡς καὶ Μωυσῆς] The reference is to Num. xii. 7, οὐχ οὕτως ὁ θεράπων μου Μωυσῆς, ἐν ὅλῳ τῷ οἴκῳ μου πιστός ἐστι.

οἴκῳ] The two senses of οἶκος, *house* and *household*, run into one another in many passages, nor does κατασκευάζειν (below) *absolutely* fix the sense here, though it best suits the former. The two metaphors, *building* and *family*, are applied to the Church in various places: the former, for example, in 1 Cor. iii. 9. Eph. ii. 21. 2 Tim. ii. 20; the latter in 1 Tim. iii. 15.

αὐτοῦ] *God's:* see the quotation from Num. xii. 7, τῷ οἴκῳ μου.

3. πλείονος γάρ] *I say*, κατανοήσατε—*for*, &c. *There is cause for this exhortation to fasten your thoughts upon the* ἀπόστολος *of our* ὁμολογία, *for*,

ἠξίωται καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου
4 ὁ κατασκευάσας αὐτόν. πᾶς γὰρ οἶκος κατα-
σκευάζεται ὑπό τινος, ὁ δὲ πάντα κατασκευάσας

if they escaped not who made light of the divine mission of Moses, how shall we escape if we neglect the mission of One who is greater than he? Compare ii. 2, 3. x. 28, 29.

οὗτος] See viii. 3, ἔχειν τι καὶ τοῦτον κ.τ.λ. x. 12, οὗτος δὲ κ.τ.λ.

ἠξίωται] The perfect expresses the *permanence* of the estimate. *He was, and is, counted worthy, &c.* For ἀξιοῦν, compare x. 29, χείρονος ἀξιωθήσεται τιμωρίας. 2 Thess. i. 11, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν. 1 Tim. v. 17, διπλῆς τιμῆς ἀξιούσθωσαν. Elsewhere with accusative and infinitive, as Luke vii. 7, οὐδὲ ἐμαυτὸν ἠξίωσα πρός σε ἐλθεῖν. (And so καταξιοῦν, in both constructions: as (1) 2 Thess. i. 5. (2) Luke xx. 35. Acts v. 41.) Or with infinitive alone (*to count a thing worthy, to think fit*), as Acts xv. 38, Παῦλος δὲ ἠξίου ...μὴ συμπαραλαμβάνειν τοῦτον. xxviii. 22, ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς.

καθ' ὅσον] *Moses, though officially charged with an* ἐπισκοπὴ *in the house, is personally a part of the house, and, as such, is essentially the inferior of its maker.* The following verse explains and completes the argument.

κατασκευάσας] The classical shade of difference between κατασκευάζειν and παρασκευάζειν (the latter being used of the *less permanent* kinds of preparation) is noticeable in Scripture also. Compare Acts x. 10, ἤθελεν γεύσασθαι, παρασκευαζόντων δὲ αὐτῶν κ.τ.λ., with Heb. ix. 2, σκηνὴ γὰρ κατεσκευάσθη κ.τ.λ. xi. 7. 1 Pet. iii. 20. See Wisdom ix. 1, 2, ὁ ποιήσας τὰ πάντα ...καὶ τῇ σοφίᾳ σου κατασκευάσας ἄνθρωπον. In its application to a *house*, κατασκευάζειν may include the three functions, of the architect, builder, and furnisher. See 1 Chron. xxix. 19, καὶ τοῦ ἐπὶ τέλος ἀγαγεῖν τὴν κατασκευὴν τοῦ οἴκου σου.

4. πᾶς γὰρ οἶκος] *I say, its maker* (ὁ κατασκευάσας αὐτόν). *For, as every house has a maker, so the house universal, the house which is the universe, has God for its maker—and Moses was a part of it.* It was not needful to add, for Christian readers, that God made this house which is the universe by Jesus Christ, who is of one substance with the Father. The whole force of the argument lies in this; but so obviously, that the writer can leave the readers to supply it. There seems to be no reason for limiting the πάντα to the *Church*

Θεός. καὶ Μωυσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ 5
αὐτοῦ ὡς θεράπων εἰς μαρτύριον τῶν λαληθησο-
μένων, Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· 6
οὗ οἶκός ἐσμεν ἡμεῖς, ἐὰν τὴν παρρησίαν καὶ τὸ

universal: the larger sense given above is equally true, and at least equally to the purpose.

5. καὶ Μωυσῆς μέν] The μὲν and δὲ have their usual effect in subordinating the first clause of the sentence to the second. *And, while Moses was faithful in* (ἐν) *God's house, and as a servant, Christ was faithful over* (ἐπί) *God's house, and as Son.* The former point of contrast was between the house (or one individual part of it) and its maker. The present point of contrast is (1) between *in* and *over*, (2) between *servant* and *Son*.

θεράπων] The word occurs only here in the New Testament. It is quoted from the passage in Numbers, which is the text of the paragraph. It is applied to Moses in other passages of the Septuagint. Exod. iv. 10. xiv. 31, ἐπίστευσαν τῷ Θεῷ, καὶ Μωυσῇ τῷ θεράποντι αὐτοῦ. Num. xi. 11. Deut. iii. 24. Josh. i. 2, Μωυσῆς ὁ θεράπων μου τετελεύτηκε. viii. 31, 33. The other chief appropriation of the word is to Job: Job i. 8. ii. 3. xlii. 7, 8.

εἰς μαρτύριον] *In evidence of. So as to supply a testimony to the then future revelations of the Gospel.* The Law, in both its parts, the moral and the ceremonial, was a testimony borne to the need and the hope of a Saviour: the moral, acting as an experimental revelation of sin (Rom. vii. 7, &c); the ceremonial, as a perpetual prophecy of atonement (Heb. x. 3, &c.) The distinction between μαρτυρία (*testatio*) and μαρτύριον (*testimonium*) is never obliterated, though in many cases either would be suitable. St John uses μαρτυρία only (a seeming exception in Rev. xv. 5 is not really such). For μαρτύριον see Acts iv. 33, ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τοῦ κυρίου Ἰησοῦ τῆς ἀναστάσεως (*rendered, exhibited, presented, their great subject of testimony, namely, the resurrection*). 1 Cor. i. 6. 2 Cor. i. 12, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν (*that which is borne witness of by our conscience*). 2 Thess. i. 10. 1 Tim. ii. 6, τὸ μαρτύριον καιροῖς ἰδίοις (*which was to be the subject of testimony, &c.*).

τῶν λαληθησομένων] See i. 2, ἐλάλησεν ἡμῖν ἐν υἱῷ.

6. ὡς υἱός] *And therefore of one rank and order with* ὁ κατασκευάσας. The contrast here with θεράπων is like that in

καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν.

iii. 6. *Or omit* μέχρι τ. βεβαίαν.

i. 1, 2, with οἱ προφῆται. Compare John v. 18, 23, πατέρα ἴδιον ἔλεγεν τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ...ἵνα πάντες τιμῶσιν τὸν υἱὸν καθὼς τιμῶσιν τὸν Πατέρα.

ἐπί] The change from ἐν to ἐπὶ cannot be accidental. The Son is not *in* the house, whether κόσμος or ἐκκλησία. John xvi. 28, ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν Πατέρα. xvii. 11, οὐκέτι εἰμὶ ἐν τῷ κόσμῳ κ.τ.λ. Compare Acts xx. 28, παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους. The human shepherd is *in*, not *over*, the flock: but of Christ it is said (x. 21), καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ.

αὐτοῦ...οὗ] As before, *God's*. The rendering of the Authorized Version, *His own house*, carries us away from the true antithesis, which lies in the ἐπὶ andthe υἱός.

ἐσμεν...ἐάν] The combination is peculiar, and most suggestive. We *are* God's house—not, we *shall* be, or *may* be: and yet there is no place for that kind of confidence which would be carelessness: there *is* a condition (ἐάν), that of perseverance. Such is the teaching of Scripture—*quietness and confidence*, yet with the undersong of *warning*.

παρρησίαν] The idea of *freedom of speech* (παν-ρησία) is never lost in the use of this word. But it is a sincere and a reverent freedom, suggesting, as the full thought of the word, *frankness of speech*, toward (1) God and (2) man, *springing out of freedom of heart*—a heart *enlarged* or *set at liberty* (Psalm cxix. 32) by faith and grace. For (1) see iv. 16, προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος. x. 19, ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ. Eph. iii. 12. 1 John ii. 28. iii. 21. iv. 17. v. 14. For (2) see Acts iv. 29, 31. xxviii. 31. 2 Cor. iii. 12. vii. 4. Eph. vi. 19.

καύχημα] Between καύχημα and καύχησις there is the obvious difference between *subject* and *act*, between *boast* and *boasting*. The word καυχᾶσθαι, with both its derivatives, is almost exclusively St Paul's, who uses καυχᾶσθαι 34 times (St James twice), καύχησις eleven times (St James once), and καύχημα ten times.

τὸ καύχημα τῆς ἐλπίδος] *The subject of glorying belonging to (contained in) our great hope. That which our Christian hope gives us to glory in.* It is doubtful whether τῆς ἐλπίδος belongs to both accusatives, or only (perhaps better) to τὸ καύχημα.

μέχρι τέλους βεβαίαν] In verse 14 these three words are

Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, 7
Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,

found again, and are there unchallenged by varieties of reading. It seems unlikely that so careful and so eloquent a writer should have repeated himself within so short a series of verses. The words are omitted by the Vatican manuscript here, and may have come in (as an appendage to κατάσχωμεν) from verse 14.

κατάσχωμεν] The aorist expresses, *if we shall have held fast: if, when the great day comes, we shall be found to have held fast, &c.*

7. Διό] *Wherefore. Considering the superiority of Christ to Moses, and in the same degree the greater danger of trifling with Him.* Thus the quotation is aptly introduced, which speaks of the sin of those who disobeyed Moses and fell in the wilderness. Compare the περισσοτέρως of ii. 1, and the πόσῳ χείρονος of x. 29.

διό, καθώς] What is the construction of the sentence thus begun? Is it (1) διὸ...μὴ σκληρύνητε κ.τ.λ. (verse 8)? Is it (2) διὸ...βλέπετε, ἀδελφοί, κ.τ.λ. (verse 12)? Or is (3) a *suppressed* imperative to be supplied mentally from the general sense of the quotation? Against (1) is the first person (God being the speaker) of verses 9—11: τὰ ἔργα μου ... προσώχθισα ... τὰς ὁδούς μου κ.τ.λ. Against (2) is the long suspension of the sentence by the interposition of so many verses of quotation. On the whole therefore (3) is to be adopted. The quotation *begins* parenthetically, but the long extension of it loses the thread of the sentence, and the practical resumption in verse 12 may better be regarded as (in form) a fresh start.

λέγει τὸ πνεῦμα] A strong testimony to the inspiration of Old Testament Scripture. Compare x. 15, μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ εἰρηκέναι κ.τ.λ. 2 Tim. iii. 16, πᾶσα γραφὴ θεόπνευστος κ.τ.λ. 2 Pet. i. 21, ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ Θεοῦ ἄνθρωποι.

Σήμερον] Psalm xcv. 7—11. The authorship of the Psalm is ascribed to David in iv. 7, but nothing turns upon it, and the argument of that verse (μετὰ τοσοῦτον χρόνον) would be rather strengthened than weakened by the supposition of a later author. There is no reason, however, to doubt the obvious inference that it is a Psalm of David.

ἐὰν...ἀκούσητε] *If ye shall* (or *should*) *hear His voice.* The *will* of the Authorized and Prayer-Book Versions is a clear mistake. *If ye will hear* would make the *harden not* a tauto-

8 *μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ*

logy: *if ye* will *listen*, do *listen.* The point is, *If God should be pleased, after so much inattention on our part, to speak again, see that ye give heed to Him.*

8. *μὴ σκληρύνητε*] The tense (aorist subjunctive) expresses the prohibition in a lively and forcible way, as that of *a single act* of hardening. The figure is from the stiffening, by cold or disease, of what ought to be supple and pliable. It is applied in Scripture (1) to the man's own action in refusing grace, and (2) to the judicial sentence which at last endorses it. (1) Exod. xiii. 15, *ἡνίκα δὲ ἐσκλήρυνε Φαραὼ ἐξαποστεῖλαι ἡμᾶς.* Deut. x. 16, *καὶ τὸν τράχηλον ὑμῶν οὐ σκληρυνεῖτε ἔτι.* 2 Kings xvii. 14, *καὶ ἐσκλήρυναν τὸν νῶτον αὐτῶν.* 2 Chron. xxx. 8. xxxvi. 13. Neh. ix. 16, 17, 29. (2) Exod. iv. 21, *ἐγὼ δὲ σκληρυνῶ αὐτοῦ τὴν καρδίαν.* vii. 3. ix. 12. x. 20, 27. xi. 10. xiv. 4, 8, 17. Deut. ii. 30, *ἐσκλήρυνε Κύριος ὁ Θεὸς ἡμῶν τὸ πνεῦμα αὐτοῦ.* Isai. lxiii. 17, *ἐσκλήρυνας ἡμῶν τὰς καρδίας τοῦ μὴ φοβεῖσθαί σε.* Sometimes the passive is used, leaving the agency ambiguous. Exod. vii. 22, *καὶ ἐσκληρύνθη ἡ καρδία Φαραώ, καὶ οὐκ εἰσήκουσεν αὐτῶν.* viii. 19. ix. 35.

τὰς καρδίας] The word *καρδία* is not restricted in Scripture to our common use of *heart* as denoting the *affections* only, but includes *the whole inner man*, will, judgment, understanding, as well as feeling. See, for example, Mark ii. 6, *διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν.* Rom. ii. 15, *τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν*, where the *alternative* following (*κατηγορούντων ἢ καὶ ἀπολογουμένων*) shows that understanding rather than affection is the prominent thought. 1 Cor. vii. 37, *ἕστηκεν ἐν τῇ καρδίᾳ...καὶ τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ.* Here, though the *hardening* of the heart may seem to lie in the region of affection rather than of intellect, yet the whole man moves together. See Eph. iv. 18, where *διὰ τὴν πώρωσιν τῆς καρδίας* is made a parallel and equivalent clause to *διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς.*

παραπικρασμῷ ... πειρασμοῦ] These words are the translation in the Septuagint of the Hebrew *Meribah* and *Massah. As at Meribah, as the day of Massah.* The reference may thus be special and local, to two signal murmurings, one near the close, the other at the opening, of the long wandering in the wilderness. But the quotation follows the Septuagint in generalizing the illustration. The noun *παρα-*

πειρασμοῦ ἐν τῇ ἐρήμῳ, οὗ ἐπείρασαν οἱ 9
πατέρες ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον τὰ

πικρασμὸς (*exacerbation*) is found only here. (In Exod. xvii. 7 *Meribah* is rendered λοιδόρησις, and in Num. xx. 12 ἀντιλογία.) But παραπικραίνειν occurs often in this application; as in Deut. xxxi. 27. Psalm lxxviii. 8, 17, 40, ποσάκις παρεπίκραναν αὐτὸν ἐν τῇ ἐρήμῳ, παρώργισαν αὐτὸν ἐν γῇ ἀνύδρῳ (the following verse adding ἐπείρασαν and παρώξυναν as further equivalents). Ezek. ii. 3, 5—8. &c. &c. For πειρασμὸς see note on ii. 18, πειρασθείς. For its use here, as the trial *of God by men*, the experimenting upon His power or forbearance, compare Exod. xvii. 7. Deut. vi. 16. ix. 22 (in all which places it is the rendering of *Massah*). And so the verb (πειράζειν) in Exod xvii. 2, 7. Num. xiv. 22. Psalm lxxviii. 41, 56. cvi. 14. &c.

κατὰ τὴν ἡμέραν] *According to, after the likeness of, the day, &c.* The Hebrew (*as the day*) suggests this rendering, and the sense of *on the day* is scarcely borne out by such uses of κατὰ as Acts xii. 1. xvi. 25. xix. 23. xxvii. 27, in all of which the idea may be that of *about* rather than of *at* definitely.

9. οὗ] Either (1) *where*, referring to ἐν τῇ ἐρήμῳ above; or (2) *wherewith*, by attraction of the regular ὃν (cognate accusative) to the genitive πειρασμοῦ preceding. The latter is the more probable.

οὗ ἐπείρασαν κ.τ.λ.] The text (verses 9 and 10) varies from the Septuagint (1) in the omission of με after ἐπείρασαν, which nevertheless must be mentally supplied, (2) in the substitution of ἐν δοκιμασίᾳ for ἐδοκίμασάν με (B omits με), (3) in the insertion of διὸ after ἔτη, thus connecting the τεσσεράκοντα ἔτη with verse 10, (4) in the substitution of ταύτῃ for ἐκείνῃ.

οἱ πατέρες ὑμῶν] See note on i. 1, τοῖς πατράσιν.

ἐν δοκιμασίᾳ] The *mode* of the tempting. *In putting me to the proof*, (1) as to my power to help, or (2) as to the extent of my longsuffering. Thus (1) Exod. xvii. 7, διὰ τὸ πειράζειν αὐτοὺς (B omits αὐτοὺς) Κύριον, λέγοντας, εἰ ἐστὶ Κύριος ἐν ἡμῖν, ἢ οὔ; (2) Isai. lxiii. 10, αὐτοὶ δὲ ἠπείθησαν, καὶ παρώξυναν τὸ πνεῦμα τὸ ἅγιον αὐτοῦ κ.τ.λ. The noun δοκιμασία occurs in Ecclus. vi. 21, ὡς λίθος δοκιμασίας ἰσχύος (ἰσχυρὸς B) ἔσται ἐπ' αὐτῷ. The verb δοκιμάζειν (from δέχομαι, δοκιμή) in the sense of *to prove*, is common in both Testaments: as Prov. xvii. 3, ὥσπερ δοκιμάζεται ἐν καμίνῳ ἄργυρος καὶ χρυσός. Zech. xiii. 9, πυρώσω αὐτοὺς ὡς πυροῦται τὸ ἀργύριον, καὶ

10 ἔργα μου τεσσεράκοντα ἔτη· διὸ προσώ-
χθισα τῇ γενεᾷ ταύτῃ, καὶ εἶπον, Ἀεὶ
πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνω-

δοκιμῶ αὐτοὺς ὡς δοκιμάζεται τὸ χρυσίον. Luke xiv. 19. 1 Cor. iii. 13. 1 Pet. i. 7. &c. In its other sense, *to approve*, it appears only in the New. In its application to the proving *of God by men*, it seems to be found only here.

τὰ ἔργα μου] The *καὶ εἶδον* may seem to point to God's works of *judgment* rather than of mercy. *They tempted me, and* (*as the consequence of that tempting*) *witnessed my acts of righteous punishment.* Isai. xxviii. 21, *μετὰ θυμοῦ ποιήσει τὰ ἔργα αὐτοῦ, πικρίας ἔργον.* But the more inclusive sense is better. Compare Num. xiv. 22, *οἱ ὁρῶντες τὴν δόξαν μου καὶ τὰ σημεῖά μου* (B omits *μου*) *ἃ ἐποίησα ἐν Αἰγύπτῳ, καὶ ἐν τῇ ἐρήμῳ ταύτῃ* (B omits *ταύτῃ*), *καὶ ἐπείρασάν με τοῦτο δέκατον κ.τ.λ.*

10. *προσώχθισα*] A post-classical form of the Homeric *ὀχθεῖν* (*ἄχθος, ἄχθεσθαι*), denoting a *burden* of grief or displeasure *at*, *towards*, or *against* (*πρὸς*) a thing or person (with *τινι, τινα, ἔν τινι*, or *ἀπό τινος*). First in Gen. xxvii. 56, *προσώχθικα τῇ ζωῇ μου διὰ τὰς θυγατέρας.* Levit. xviii. 25, 28, *προσώχθισεν ἡ γῆ ἐν* (B omits *ἐν*) *τοῖς ἐγκαθημένοις ἐπ' αὐτῆς...ἵνα μὴ προσοχθίσῃ ὑμῖν ἡ γῆ ἐν τῷ μιαίνειν ὑμᾶς αὐτήν, ὃν τρόπον κ.τ.λ.* Num. xxi. 5. xxii. 3, *προσώχθισε Μωὰβ ἀπὸ προσώπου υἱῶν Ἰσραήλ.* 1 Chron. xxi. 6, *προσώχθισεν* (A, *κατίσχυσε* λ. B) *ὁ λόγος τοῦ βασιλέως τὸν Ἰωάβ.* &c. And so *προσόχθισμα*, (1) *displeasure, disgust*, as Deut. vii. 26, *προσοχθίσματι προσοχθίσεις αὐτῷ, καὶ βδελύγματι βδελύξῃ αὐτό* (B omits *αὐτῷ* and *αὐτό*) *κ.τ.λ.* (2) *an object of displeasure, an abomination*, as 2 Kings xxiii. 13, *ὃν ᾠκοδόμησε Σαλωμὼν βασιλεὺς Ἰσραὴλ τῇ Ἀστάρτῃ προσοχθίσματι Σιδωνίων κ.τ.λ.* For the application of *προσοχθίζειν* (as here) to God Himself, compare Levit. xxvi. 44, *οὐχ ὑπερεῖδον αὐτοὺς οὐδὲ προσώχθισα αὐτοῖς ὥστε ἐξαναλῶσαι αὐτούς.*

ταύτῃ] *This which is under review.* The sense is not affected by the change of reading from *ἐκείνῃ.*

πλανῶνται] Sometimes the *passive* of *πλανᾶν* is strongly emphasized, as in the *πλανῶντες καὶ πλανώμενοι* of 2 Tim. iii. 13, and (by implication) in the *μηδεὶς πλανάτω ὑμᾶς* of 1 John iii. 7. Here the *middle* is more suitable. The thought is expanded, and the latent idea of

σαν τὰς ὁδούς μου· ὡς ὤμοσα ἐν τῇ ὀργῇ 11
μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν

influence is expressed, in 2 Pet. ii. 15, καταλιπόντες εὐθεῖαν ὁδὸν ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαάμ.

τῇ καρδίᾳ] The dative (of the part affected, as, for example, in Eph. iv. 18, ἐσκοτωμένοι τῇ διανοίᾳ ὄντες) makes the *roving* imputed a *heart-roving*, (1) not literal but metaphorical, (2) not superficial but heart-deep.

αὐτοὶ δέ] The pronoun αὐτοὶ (always emphatic in the nominative) suggests the colon at καρδίᾳ, and the antithetical rendering of the clause αὐτοὶ δὲ κ.τ.λ. *But, though I was thus displeased, and though I thus characterized their conduct, yet they refused to take knowledge of my dealings with them, so as to give effect to my purpose.*

οὐκ ἔγνωσαν] Matt. xxiv. 39, καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας. Luke xix. 44, ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου. John i. 10. Rom. iii. 17, ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 1 Cor. i. 21. &c.

τὰς ὁδούς μου] *My proceedings, my methods of acting.* Isai. lv. 8, οὐ γάρ εἰσιν αἱ βουλαί μου ὥσπερ αἱ βουλαὶ ὑμῶν, οὐδ' ὥσπερ αἱ ὁδοὶ ὑμῶν αἱ ὁδοί μου, λέγει Κύριος. Rom. xi. 33, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. Rev. xv. 3, δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἐθνῶν.

11. ὡς ὤμοσα] *As I sware.* Their conduct *was in accordance with (explaining and justifying) my oath of exclusion.*

Εἰ εἰσελεύσονται] A Hebraistic form of strong negation; the clause οὐ ζῶ (or the like) being understood before εἰ. Mark viii. 12, ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. For an opposite phrase, expressing strong *assertion*, see Rom. xiv. 11, ζῶ ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ κ.τ.λ., where the original passage in the Septuagint (Isai. xlv. 23, 24) has κατ' ἐμαυτοῦ ὀμνύω...ὅτι κ.τ.λ. Compare 2 Cor. i. 18. xi. 10.

τὴν κατάπαυσίν μου] The literal rendering might seem to be the *transitive* form, *My resting of them, my causing them to rest.* See Exod. xxxiii. 14, αὐτὸς προπορεύσομαί σου καὶ καταπαύσω σε. Deut. xii. 10, καὶ καταπαύσει ὑμᾶς ἀπὸ πάντων τῶν ἐχθρῶν ὑμῶν. Josh. i. 13. 2 Chron. xxxii. 22. &c. But in usage the intransitive sense (of verb and noun) is equally common. Gen. ii. 2, 3, καὶ κατέπαυσε τῇ ἡμέρᾳ τῇ ἑβδόμῃ κ.τ.λ. Exod. xxxi. 17, 18, ἐπαύσατο καὶ κατέπαυσε (B κατέπ. καὶ ἐπ.)...κατέπαυσε λαλῶν. Ruth ii. 7. 1

μου. βλέπετε, ἀδελφοί, μή ποτε ἔσται ἔν τινι
12 ὑμῶν καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι
13 ἀπὸ Θεοῦ ζῶντος. ἀλλὰ παρακαλεῖτε ἑαυτοὺς

Kings viii. 56, ὃς ἔδωκε κατάπαυσιν τῷ λαῷ αὐτοῦ. 2 Chron. vi. 41, ἀνάστηθι, Κύριε ὁ Θεός, εἰς τὴν κατάπαυσίν σου. &c.

12. βλέπετε, ἀδελφοί] A new sentence. See note on verse 7, διό, καθώς. For the abruptness of the appeal (without connecting particle) compare xii. 25, βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα. Col. ii. 8, βλέπετε μή τις κ.τ.λ.

μή ποτε] See note on ii. 1, μή ποτε.

ἔσται] The *indicative* implies a strong impression that the apprehension (βλέπετε μή) is well founded. Gal. iv. 11, φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα. Col. ii. 8, βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν.

ἔν τινι ὑμῶν] *In any one of you.* The singular *individualizes* the need of watchfulness. Compare the τις ἐξ ὑμῶν of verse 13.

καρδία πονηρὰ ἀπιστίας] *A bad heart of* (*characterized by*) *unbelief.* Compare x. 22, συνειδήσεως πονηρᾶς. Luke vi. 45, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

ἀπιστίας] Of the two groups, ἀπειθής (ἀπείθεια, ἀπειθεῖν) and ἄπιστος (ἀπιστία, ἀπιστεῖν), the former is found 14 times in St Paul's Epistles and four times in the Hebrews, the latter 23 times in St Paul and twice in the Hebrews. In the former the idea of *disobedience* predominates (see Acts xxvi. 19. Rom. i. 30), in the latter that of *unbelief* (Mark ix. 24. John xx. 27. Acts xxviii. 24). But the two are but two sides of the same character.

ἐν τῷ] *Shown in. Acting in. In the form and shape of.*

ἀποστῆναι] *To stand off* or *away from:* (1) whether *to depart* (clearly so in Luke iv. 13. Acts xii. 10. xv. 38. xix. 9. xxii. 29. 2 Cor. xii. 8), or (2) *to stand aloof from* (which might best suit Acts v. 38. 2 Tim. ii. 19). *To stand off* (*depart*) *from God* would suit those who had once known Him. *To stand aloof* from Him would leave it in doubt whether He had ever been known. Perhaps the former is the best here, considering the implication of chapters vi. and x.

Θεοῦ ζῶντος] See ix. 14. x. 31. xii. 22. *A God who is all life.*

13. ἀλλά] *On the contrary.*

παρακαλεῖτε] *Encourage*—the meeting-point of the two thoughts, *comfort*, and *exhort.*

καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον
καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπά-
τῃ τῆς ἁμαρτίας· μέτοχοι γὰρ τοῦ Χριστοῦ 14

iii. 13. *Or* ἐξ ὑμῶν τις.

παρακ. ἑαυτούς] See x. 25 (where no accusative is expressed). Compare 1 Thess. iv. 18 and v. 11 (ἀλλήλους). The difference between ἑαυτοὺς and ἀλλήλους is next to none: see Eph. iv. 32, εἰς ἀλλήλους χρηστοί...χαριζόμενοι ἑαυτοῖς. Col. iii. 13, ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς. 1 Pet. iv. 9, 10, φιλόξενοι εἰς ἀλλήλους... εἰς ἑαυτοὺς αὐτὸ διακονοῦντες. The use of ἑαυτ. expresses the unity of the Christian body: they who forgive *each other* forgive *themselves*. (In the New Testament we have always ἑαυτῶν &c. never ἡμῶν or ὑμῶν αὐτῶν as mere reflexives. See Bp. Lightfoot on Gal. v. 14.) The *classical* usage of ἑαυτῶν for ἀλλήλων &c. is more rare.

καθ' ἑκάστην ἡμ.] An emphatic form (of the common καθ' ἡμέραν) found only here in the New Testament.

ἄχρις οὗ] Luke xxi. 24 (πληρωθῶσιν). Acts vii. 18 (ἀνέστη). xxvii. 33 (ἔμελλεν). Rom. xi. 25 (εἰσέλθῃ). 1 Cor. xi. 26 (ἔλθῃ). Rev. ii. 25 (ἂν ἥξω). Here alone with a present indicative. Literally, *until (the end of) the time during which;* that is, *so long as.*

τὸ σ.] *The 'to-day'* of the above quotation from Psalm xcv. Compare (for the sense) 2 Cor. vi. 2.

καλεῖται] *Is called,* that is, *named, used as applicable.* Rom. ix. 7, κληθήσεταί σοι σπέρμα, *there shall be called (named, spoken of) for thee a seed.*

σκληρυνθῇ] be hardened (1) by his own sin, (2) by the judicial hardening which comes late but surely. See note on verse 8, μὴ σκληρύνητε.

τις ἐξ ὑμ.] Or ἐξ ὑμ. τις. If the latter, there is some reason for emphasizing *of you* as in contrast with the generation of the Exodus.

τις] *Any single one* (individualizing the danger).

ἀπάτῃ τῆς ἁμ.] *By a deceit belonging to (characteristic of) sin (all sin).* See 2 Thess. ii. 10, πάσῃ ἀπ. τῆς ἀδικίας. Also Gen. iii. 13. 1 Tim. ii. 14. Rom. vii. 11. 2 Cor. xi. 3. All sin is committed under a deception, momentary at least, as to (1) the satisfaction to be found in it, (2) the excuse to be made for it, (3) the probability of its punishment.

14. μέτοχοι] See note on i. 9. In that place it is *partners.*

γεγόναμεν, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως
15 μέχρι τέλους βεβαίαν κατάσχωμεν· ἐν τῷ λέ-
γεσθαι, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκού-
σητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς
16 ἐν τῷ παραπικρασμῷ. τίνες γὰρ ἀκούσαντες
παρεπίκραναν; ἀλλ' οὐ πάντες οἱ ἐξελθόντες

iii. 16. *Or* τινὲς γ. ἀ. παρεπίκραναν· ἀλλ' οὐ...Μωυσέως.

And so always in the Septuagint. But in this Epistle in the three other places of its occurrence it has a genitive of *the thing partaken of;* and so here Christ is spoken of as the great inheritance, or possession, or even feast, of which all Christians partake. Compare John vi. throughout.

γάρ] Reason for guarding against the forfeiture of so great a standing.

γεγόναμεν, ἐάνπερ] See note on verse 6, ἐσμεν...ἐάν. The same thought of *present possession* coupled with the *one condition of perseverance.*

τὴν ἀρχὴν τῆς ὑπ.] *The beginning of our confidence.* That is, the confidence, the assured persuasion of truth and Christ, with which we began our Christian life. Equivalent to τὴν ὑπόστασιν ἣν εἴχομεν ἀπ' ἀρχῆς (compare 1 John ii. 7. iii. 11).

ὑποστάσεως] *Confidence.* See note on i. 3. From ὑφίστασθαι (with a dative) comes the use of ὑπόστασις as an act of the mind *supporting* the weight of a difficult revelation. For the sense compare x. 32.

μέχρι κ.τ.λ.] See note on the same words in verse 6.

15. ἐν τῷ λέγ.] *In (within, during) its being said. While it is still said. While the saying is still applicable.* The thought goes back to verse 13 (14 being treated as parenthetical). There will come a time when σήμερον will have become *yesterday,* and when its encouraging voice will be silent.

16. τίνες] Or τινές. The former is now generally adopted, and would certainly be preferable if we could settle iv. 2 (τοῖς ἀκούσασιν) as having no reference to Caleb and Joshua. While that verse remains ambiguous, we cannot positively settle whether here the writer *disregards* the two excepted cases, and asks '*Who...? nay, did not all?*' or *recognizes* the two exceptions, and says, '*Some ...but not quite all—there were two exceptions.*' We must leave it in doubt till we reach iv. 2.

ἀκούσαντες] *After hearing.*

ἐξ Αἰγύπτου διὰ Μωυσέως; τίσιν δὲ προσώ- 17
χθισεν τεσσεράκοντα ἔτη; οὐχὶ τοῖς ἁμαρτή-
σασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; τίσιν 18
δὲ ὤμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν κατά-
παυσιν αὐτοῦ εἰ μὴ τοῖς ἀπειθήσασιν; καὶ 19
βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι'
ἀπιστίαν.

iii. 17. *Or* ἁμαρτήσασιν; ὧν...ἐρήμῳ.

So that mere hearing is no safeguard.

διὰ Μ.] *by means of.* Equivalent to διὰ χειρὸς Μωυσέως.

17. προσώχθ.] See note on verse 10, προσώχθισα.

τίσιν δέ] If we read τινὲς in verse 16, the sense is: *Some—not all: what made the difference? Sin* (verse 17). *Disobedience* (verse 18).

οὐχὶ τοῖς ἁμ.] Some put the interrogation at ἁμαρτήσασιν, and make the rest of the verse a statement: *And their carcases (accordingly) fell, &c.* If so, Rom. iii. 8 would resemble this (ὧν τὸ κρίμα ἔνδικόν ἐστιν). And this would balance well with the close of verse 19, καὶ βλέπομεν κ.τ.λ.

ἁμαρτήσασιν] A post-classical first aorist of ἁμαρτάνω, found also in Matt. xviii. 15. Rom. v. 14, 16. vi. 15. 2 Pet. ii. 4.

κῶλα] Levit. xxvi. 30, καὶ θήσω τὰ κῶλα ὑμῶν ἐπὶ τὰ κῶλα τῶν εἰδώλων ὑμῶν, καὶ προσοχθιεῖ ἡ ψυχή μου ὑμῖν. Num. xiv. 29, 32, 33. 1 Sam. xvii. 46. Isai. lxvi. 24.

ἔπεσεν ἐν τῇ ἐρ.] See Num. xiv. 29, 32, 33, ἐν τῇ ἐρήμῳ ταύτῃ πεσεῖται τὰ κῶλα ὑμῶν κ.τ.λ.

18. τίσιν δέ] See note on verse 17, τίσιν δέ. On the same supposition (of τινὲς, not τίνες, being read in verse 16), this verse gives the second answer to the question, *What made the difference? Disobedience.* For ἀπειθ. see note on verse 12, ἀπιστίας.

19. καὶ βλέπομεν] *And the result was in accordance with the threat. They did not enter. They could not enter. And why? Because of their* ἀπιστία. So that ἀπείθεια (verse 18) and ἀπιστία (verse 19) are treated as convertible terms, though with a shade of distinction between them. See again note on verse 12, ἀπιστίας.

βλέπομεν] *We see* on the Scripture page. For βλέπειν in this *mental* sense, see, for example, ii. 9. x. 25.

IV. 1 Φοβηθῶμεν οὖν μή ποτε καταλειπομένης
ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ
2 δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι. καὶ γάρ ἐσμεν

IV. 1. οὖν] It is an inference from the case of the Exodus generation.

καταλειπομένης] *Being left in continuous succession.* (1) Left *behind* by former generations. (2) The present tense marks a repeated and successive leaving behind. (3) There is no ὑμῖν or ἡμῖν expressed after καταλειπ. It is quite general. *Left for others, whoever they may be, by former possessors.*

ἐπαγγελίας] The verb ἐπαγγέλλεσθαι has two senses (1) *to profess*, (2) *to promise.* (The active voice, though classical, in the obvious sense of *announce, proclaim*, &c., is not found in the New Testament.) Probably both are traceable to the idea of *to announce as one's own*, in different ways: (1) *to announce as one's business, occupation, character, &c.*, (2) *to announce as one's undertaking or engagement.* The substantive ἐπαγγελία occurs about 50 times in the New Testament, always as *promise.* In the Septuagint it is found only twice or thrice, and the verb no oftener.

εἰσελθεῖν] *To enter. Of entering. That we* (or *some*) *should enter.* The construction is loose: we might have expected τοῦ with εἰσελθεῖν. Compare Rom. iv. 13, ἡ ἐπαγγελία...τὸ κλ. αὐτὸν εἶναι.

εἰς τὴν κατάπαυσιν] No such promise is anywhere made in express terms. But the inference is from Psalm xcv. David's exhortation to the people of his generation, not to sin like the Exodus generation, lest they should incur its penalty of forfeiture of God's rest, *implies* that the rest, or its equivalent, or its antitype, was still open, to be entered or to be forfeited. Otherwise the exhortation itself would lack its point.

δοκῇ] A difficult word here. We cannot (at all events without a καὶ before it) make it mean *even seem* to have missed it, *even in appearance* incur such a loss. It is better to take it in the forensic sense, in which δοκεῖ would be the way of pronouncing a verdict. *Did ὁ δεῖνα commit such or such a crime?* δοκεῖ (*he seems* to have done it: *I am of opinion that he did it*). So here: *lest any one of you should seem* (*should be judged*) *to have missed it.* Another possible interpretation, that of a merely mitigating and softening form of expression, seems inadequate.

ὑστερηκέναι] That is, αὐτῆς. No clear difference appears to lie between ὑστερεῖν and ὑστερεῖσθαι. Can the latter be a

εὐηγγελισμένοι καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ

strict *passive* (*to be reduced to want*)? This sense might suit Luke xv. 14. 2 Cor. xi. 8. Phil. iv. 12. Heb. xi. 37 (where it occurs with two strict passives following). In 1 Cor. i. 7 it stands in a sort of contrast with ἐπλουτίσθητε in verse 5. In 1 Cor. viii. 8, however, it simply stands over against περισσεύειν. And in Rom. iii. 23 the passive sense can scarcely be maintained. Indeed in all places the sense *to be behind, to come later than*, or *to come too late for, to miss* or *lack*, seems sufficient for either voice of the word. Luke xxii. 35, μή τινος ὑστερήσατε; 2 Cor. xi. 5. xii. 11. Sometimes the construction varies from that with a genitive following: for example, Matt. xix. 20, τί (*as to what*) ἔτι ὑστερῶ; Mark x. 21, ἕν σε (*as to thee*) ὑστερεῖ. John ii. 3, ὑστερήσαντος οἴνου. 1 Cor. i. 7 (with ἐν). xii. 24, τῷ ὑστερουμένῳ (absolute).

2. καὶ γάρ] *For also. Besides other points of resemblance, there is this* (καί), *that we* (no stress on *we*, no ἡμεῖς) *have been evangelized* (*have had a message of good brought to us*) *even as also were they.*

γάρ] A reason for the καταλειπομένης ἐπαγγελίας of verse 1.

ἐσμεν εὐηγγελ.] The choice of this phrase suggests the view taken of the promise of Canaan as being not only typical, but representative too, of the great hope of rest, spiritual and heavenly, which is the Christian Gospel.

καθάπερ κἀκεῖνοι] Under the promise of Canaan lay (for the believing Israelite) that other promise without which the former would have been transitory and illusory. This thought runs through the chapter, and finds its parallel in the unhesitating assertions of the 11th chapter as to the far-reaching faith of the saints of earlier dispensations.

ὠφέλησεν] See xiii. 9, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες. For this sense of *spiritual and everlasting benefiting*, see also (for example) Luke ix. 25. John vi. 63. 1 Cor. xiii. 3.

ὁ λ. τῆς ἀκοῆς] *The word of the tidings* or *divine message*. For this sense of ἀκοή, *a thing for hearing, tidings, a message* or *announcement*, see 1 Sam. ii. 23, οὐκ ἀγαθὴ ἡ ἀκοὴ ἣν ἐγὼ ἀκούω. 1 Kings ii. 28, ἡ ἀκοὴ ἦλθεν ἕως Ἰωάβ. Psalm cxii. 7. Isai. lii. 7, ἀκοὴ εἰρήνης. Matt. iv. 24, ἡ ἀκοὴ αὐτοῦ. xiv. 1. Mark i. 28. John xii. 38. Gal. iii. 2, ἐξ ἀκοῆς πίστεως. 1 Thess. ii. 13, παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ.

ἐκείνους] See xii. 25, εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον.

μή] *Because they were not,*

συνκεκερασμένους τῇ πίστει τοῖς ἀκούσασιν.

iv. 2. *Or* συνκεκερασμένος.

&c. The Hellenistic use of μή with the participle includes the various subjective ideas of *because not*, *though not*, *as not*, *such as not*, &c. as well as the classical *if not*. For example, (1) *If not:* Gen. xliv. 34, πῶς γὰρ ἀναβήσομαι πρὸς τὸν πατέρα, τοῦ παιδίου μὴ ὄντος μεθ' ἡμῶν; Rom. v. 13, μὴ ὄντος νόμου. 1 Cor. vii. 37, μὴ ἔχων ἀνάγκην. Gal. vi. 9, μὴ ἐκλυόμενοι. (2) *Because not:* Matt. xviii. 25. xxii. 29, πλανᾶσθε μὴ εἰδότες τὰς γραφάς. Mark ii. 4. Luke ii. 45. xi. 24. Acts ix. 26. xvii. 6. xxi. 14, 34. xxvii. 7, 15. Rom. iv. 19, καὶ μὴ ἀσθενήσας τῇ πίστει. 2 Cor. v. 19. Heb. xi. 27, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως. 2 Pet. iii. 9, μὴ βουλόμενός τινας ἀπολέσθαι. (3) *Though not:* Acts xx. 22. 1 Cor. ix. 20, 21, μὴ ὢν αὐτὸς ὑπὸ νόμον...μὴ ὢν ἄνομος Θεοῦ. 1 Pet. i. 8, ἄρτι μὴ ὁρῶντες. (4) *As not, such as not:* Matt. i. 19, καὶ μὴ θέλων κ.τ.λ. ix. 36, μὴ ἔχοντα ποιμένα. Luke i. 20. ix. 33. xiii. 11. xviii. 2, τὸν Θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος. John xv. 2. Acts v. 7. xiii. 11. xx. 29. Eph. ii. 12, ἐλπίδα μὴ ἔχοντες. 1 Tim. i. 7. Heb. iv. 15, μὴ δυνάμενον συμπαθῆσαι κ.τ.λ. ix. 9, μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα. Jude 19, πνεῦμα μὴ ἔχοντες. (5) *Guarding against, avoiding:* 1 Cor. x. 33, μὴ ζητῶν τὸ ἐμαυτοῦ σύμφορον. 2 Cor. iv. 2. vi. 3.

συνκεκ.] Mere questions of *formation* (συνκεκερασμ., συνκεκραμ.) may be disregarded. The point of the interpretation lies in the *case* of the word. Is it the accusative plural, or is it the nominative singular? For the latter the Sinaitic alone (of great manuscripts) is quoted, and the former must be preferred on a balance of authorities. (1) If the former, the rendering must be, *because they were not commingled by faith with those who heard. Because they were not united by faith with those who heard effectually.* This will bring the two faithful hearers (Caleb and Joshua) into unexpected and unexplained prominence. It would at least require us to read τινὲς (not τίνες) in iii. 16, and without interrogation. Even then, considering how slightingly ἀκούειν is used in iii. 16 (ἀκούσαντες παρεπίκραναν), it is unsatisfactory to have it here employed, without further explanation, for *obedient* hearing, in contrast with that which is negligent and disobedient. A slenderly supported reading ἀκουσθεῖσιν would mend the

εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύ- 3
σαντες, καθὼς εἴρηκεν, Ὡς ὤμοσα ἐν τῇ ὀργῇ
μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν

iv. 3. *Or* εἰσερχ. οὖν. *Or omit* τήν.

sense: *because they were not commingled by faith with (united by faith to) the things heard.* Compare ii. 1, προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν. A conjectural emendation is ἀκούσμασιν, more like ἀκούσασιν, but unbiblical. (2) If the nominative singular, agreeing with λόγος, the meaning is, *because it was not commingled by faith with them that heard* (conveying the idea of the assimilating effect of *digestion*, as in the Collect for the second Sunday in Advent); or, *because it was not commingled with faith for (in the case of) them that heard* (making faith as it were the *chyle* in the process of digestion). This rendering is somewhat easier than that afforded by the other reading, but it is less well supported. 'After much hesitation we have marked this passage as probably containing a primitive corruption' (Professors Westcott and Hort).

3. εἰσερχόμεθα γάρ] Or οὖν. (1) With γάρ, the verse gives the *reason* for εὐηγγελισμένοι καθάπερ κἀκεῖνοι. *I say, evangelized like them—for, &c.* (2) With οὖν, it is an *inference* from it. *In accordance with the above assertion* (εὐηγγ. καθ. κἀκ.) *we do enter, &c.*

εἰσερχόμεθα] The present tense expresses the *confidence* of the assertion. *We do, as a matter of fact, enter, &c.*

τήν] An alternative reading omits τήν. The difference is between *the* rest and *a* rest: the rest spoken of in Psalm xcv.; or, a rest, whatever it be.

οἱ πιστεύσαντες] *We, I say, who became* (or *are become*) *believers.* This is the definition of the *we* involved in εἰσερχόμεθα.

καθὼς εἴρηκεν] *Even as He (God) hath said.* It is the *Scripture* perfect. *In accordance with the saying of the* xcv*th Psalm, written all those long centuries after the completion of creation,* and clearly implying that the κατάπαυσις of God was still accessible in David's time, and, if so (for what has occurred since to close it?), still and now.

ὡς ὤμοσα κ.τ.λ.] The whole stress lies on the *last* words of the quotation—*enter into my rest. They shall not enter* implies that they *might* have entered if they would have believed and obeyed.

μου, καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου
4 γενηθέντων. εἴρηκεν γάρ που περὶ τῆς ἑβδόμης
οὕτως, Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ
τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.
5 καὶ ἐν τούτῳ πάλιν, Εἰ εἰσελεύσονται εἰς
6 τὴν κατάπαυσίν μου. ἐπεὶ οὖν ἀπολείπεται

καίτοι] This in classical Greek would have been καίπερ.

τῶν ἔργων] *God's works of creation.* Gen. ii. 2, 3, τὰ ἔργα αὐτοῦ ἃ ἐποίησε· καὶ κατέπαυσε τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ ὧν ἐποίησε.

ἀπὸ κατ. κ.] *From the time of.* The same phrase occurs in ix. 26. Matt. xxv. 34. Luke xi. 50. Rev. xiii. 8. xvii. 8.

γενηθέντων] *Had come into being*, as by a single act of creating. The passive form ἐγενήθην does not appear to differ in sense from the middle ἐγενόμην. See, for example, Acts iv. 4. 1 Thess. ii. 14, μιμηταὶ ἐγενήθητε. 1 Cor. xv. 10, οὐ κενὴ ἐγενήθη. But the use of διὰ or ὑπὸ with other forms of γίνομαι (Acts ii. 43. iv. 16. Luke xiii. 17. xxiii. 8) shows that *spontaneity* is no necessary part of the idea of the word.

4. εἴρηκεν γάρ που] Reason for connecting the rest after creation with the rest of Psalm xcv. The Scripture phrase for both is the same (κατέπαυσεν, κατάπαυσιν). For που, see note on ii. 6, πού τις.

τῆς ἑβδόμης] Apparently not elsewhere used without the substantive (ἡμέρα).

οὕτως] More often refers to something foregoing: here to a quotation following, as in Matt. ii. 5. Acts vii. 6. xiii. 34, 47. 1 Cor. xv. 45.

κατέπαυσεν] The verb is used both transitively and intransitively. See note on iii. 11, τὴν κατάπαυσίν μου.

5. ἐν τούτῳ] Probably *neuter. Here.* See v. 6, ἐν ἑτέρῳ. Also Acts xiii. 35, διότι καὶ ἐν ἑτέρῳ λέγει, where there is no ambiguity, the next preceding quotation not having been from a Psalm.

Εἰ εἰσελ.] *They shall not enter;* but in the very fact of so saying is implied that the rest was *accessible*, and only forfeited by the personal fault of those to whom it was offered.

6. ἐπεὶ οὖν] The argument is close and cogent. *God never speaks in vain. If His rest is offered to man, it is quite certain that the offer will not be made*

τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπείθειαν,

in vain. If one set of persons (*say, one generation*) *refuses it, another will have the offer of it.* (Compare Matt. iii. 9.) *The Exodus generation refused God's rest, David's generation is offered it. This offer of God's rest to David's generation shows that something better than an earthly Canaan was meant by it. If that had been all, the entrance of Canaan under Joshua would have fulfilled it. But the* xcv*th Psalm says that the rest was still to be had or still to be forfeited three centuries after Joshua. If so, it is* still *to be had or* still *to be forfeited, for certainly no subsequent fulfilment of the promise can be pointed to, if the entrance under Joshua was not such. There* remains *therefore a* καταπαυσις, *or its equivalent a* σαββατισμός, *for the real people of God.*

ἀπολείπεται] *It is left over;* that is, from *God's* resting. *The resting of God Himself did not exhaust the rest. It remains over, from and after God's resting, that His creatures, or some of them, are to enjoy the rest with Him and in Him.* The present tense (like that of καταλειπομένης in verse 1) expresses a *successive* or *continuous* leaving over until the promise is fulfilled. For ἀπολείπεται, see also verse 9. x. 26. Here the *nominative* to ἀπολείπεται is the phrase τινὰς εἰσελθεῖν εἰς αὐτήν.

τινὰς] *Some, not none.* Like the τινὲς of iii. 16, if the interrogative be given up there.

καὶ οἱ πρότερον] Some *must enter. God's purpose of admitting into His rest cannot be defeated by any number of refusals.* (Compare Rom. iii. 3, τί γὰρ εἰ ἠπίστησάν τινες; κ.τ.λ.) That is the first postulate. The second is, that *the former recipients of the offer, the Exodus generation*, did *refuse it. Consequently, so far as* they *are concerned, the promise remains* (*as it were*) *looking for a response, waiting its opportunity of fulfilment, which yet must come.* The οἱ πρότερον are the ἐκεῖνοι of verse 2, the Exodus generation of Israelites.

οὐκ εἰσῆλθον] *Failed* to enter. And why?

δι' ἀπείθειαν] Equivalent to δι' ἀπιστίαν, iii. 19. See notes on iii. 12, 18, 19.

7. πάλιν κ.τ.λ.] *These two things being so*—(1) *that the rest must be occupied, and* (2) *that the Exodus generation failed to occupy it—God again fixes a day, &c.*

πάλιν] *Over again.* The *first* defining of a day had been to the Exodus generation. Now

7 πάλιν τινὰ ὁρίζει ἡμέραν, Σήμερον, ἐν Δαυ-
εὶδ λέγων μετὰ τοσοῦτον χρόνον· καθὼς
προείρηται, Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ
ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας
8 ὑμῶν. εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ

iv. 7. *Or* προείρηκεν.

again we have a *To-day* in David's time.

ὁρίζει] From ὅρος, a *bound* or *limit*, whether of space or time (Exod. ix. 5, καὶ ἔδωκεν ὁ Θεὸς ὅρον, λέγων, [ἐν τῇ B] αὔριον κ.τ.λ. Nehem. ii. 6, καὶ ἔδωκα αὐτῷ ὅρον), the verb ὁρίζειν means, *to mark out as by a boundary line*, to *determine*, *define*, *fix*, *settle*, &c. Thus in the Septuagint it means, (1) in the literal sense, *to bound*, Num. xxxiv. 6, [ἡ B] θάλασσα ἡ μεγάλη ὁριεῖ. Josh. xiii. 27. &c.; (2) in the middle voice, *to lay down limits for oneself*, as in the case of *vows*, Num. xxx. 3, 4, 5, καὶ τοὺς ὁρισμοὺς αὐτῆς οὓς ὡρίσατο κατὰ τῆς ψυχῆς αὐτῆς. &c. In the New Testament, Acts xvii. 26, ὁρίσας προστεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν. And so in all senses of *ordaining* or *determining*. Luke xxii. 22, κατὰ τὸ ὡρισμένον. Acts ii. 23, τῇ ὡρισμένῃ βουλῇ. x. 42, ὁ ὡρισμένος ὑπὸ τοῦ Θεοῦ. xi. 29, ὥρισαν...πέμψαι. xvii. 31, ἐν ἀνδρὶ ᾧ ὥρισεν. Rom. i. 4.

Σήμερον κ.τ.λ.] *Saying in David, so long after the Exodus period, To-day; as it has been above quoted, To-day, if ye shall hear His voice, &c.* The Σήμερον is put first to give it greater emphasis. But in order of construction it comes after χρόνον.

ἐν Δαυείδ] *In the person of David as His inspired utterer* (προφήτης). See i. 1, ἐν τοῖς προφήταις.

μετὰ τοσοῦτον χρόνον] *After so long a lapse of intervening time since the Exodus period.*

καθὼς προείρ.] *According to the above quotation from Psalm* xcv. Whether we read προείρηται or προείρηκεν, the πρὸ in either case refers to the *quotation*, not to the passage *itself*.

8. εἰ γάρ] *I say that the rest was still open when David wrote his To-day; for, if the entrance into Canaan under Joshua had fulfilled the promise of the* κατάπαυσις, *there would have been no place for the To-day of the* xcv*th Psalm.*

αὐτούς] *The Israelites.*

ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας. ἄρα 9
ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ.

Ἰησοῦς] *Joshua.* So Acts vii. 45, οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν.

κατέπαυσεν] *Had rested them, had given them rest.* See note on iii. 11, τὴν κατάπαυσίν μου. The text does not *contradict* the repeated statements of the Old Testament on this point (Josh. i. 13, Κύριος ὁ Θεὸς ὑμῶν κατέπαυσεν ὑμᾶς καὶ ἔδωκεν ὑμῖν τὴν γῆν ταύτην), but only says that *that* resting was not *the* resting. The entrance into Canaan left the true rest of God still open, to be accepted or to be refused.

οὐκ ἂν...ἐλάλει] *He,* that is, God, *would not have been speaking* (as He *is* speaking in the xcvth Psalm) *of another day.*

ἄλλης] Not ἑτέρας. *Another* (*further, additional*) day, not a day *of a different kind.* Compare Gal. i. 6, 7, εἰς ἕτερον εὐαγγέλιον, ὃ οὐκ ἔστιν ἄλλο.

μετὰ ταῦτα] After the entrance into Canaan. Acts vii. 7. xiii. 20. &c.

9. ἄρα ἀπολείπεται] To complete the argument, we must understand, *And if up to David's time the rest was still open, certainly nothing has occurred since to close it.*

ἄρα] *So.* Sometimes with γε added, as Matt. vii. 20, ἄρα γε ἀπὸ τῶν καρπῶν κ.τ.λ. xvii. 26, ἄρα γε ἐλεύθεροί εἰσιν κ.τ.λ. Sometimes (St Paul only) with οὖν added. *So then.* Rom. v. 18, ἄρα οὖν ὡς δι' ἑνὸς κ.τ.λ. vii. 3, 25. viii. 12. ix. 16, 18. xiv. 19. Gal. vi. 10. Eph. ii. 19. 1 Thess. v. 6. 2 Thess. ii. 15. Alone, and as the first word in the clause or sentence (which is not classical), it has a strong conclusive emphasis, as in Matt. xii. 28. Luke xi. 20, 48, ἄρα μάρτυρές ἐστε κ.τ.λ. Acts xi. 18, ἄρα καὶ τοῖς ἔθνεσιν κ.τ.λ. Rom. x. 17. 1 Cor. xv. 18, ἄρα καὶ οἱ κοιμηθέντες κ.τ.λ. 2 Cor. v. 15, ἄρα οἱ πάντες ἀπέθανον. vii. 12.

ἀπολείπεται] See note on verse 6.

σαββατισμός] Not used elsewhere in the New Testament or the Septuagint. But σαββατίζειν occurs in Exod. xvi. 30, καὶ ἐσαββάτισεν ὁ λαὸς τῇ ἡμέρᾳ τῇ ἑβδόμῃ. Levit. xxiii. 32, σαββατιεῖτε τὰ σάββατα ὑμῶν. xxvi. 35. 2 Chron. xxxvi. 21. The substitution of σαββατισμὸς for κατάπαυσις here serves to identify the rest of God (Gen. ii. 2, 3) with the rest promised to His people.

τῷ λαῷ τοῦ Θεοῦ] xi. 25. And see note on ii. 17, τοῦ λαοῦ.

10 ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός.

11 Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι

10. ὁ γὰρ εἰσελθών] *I say, a σαββατισμός—for, &c.* This verse justifies the interchange of the two words κατάπαυσις and σαββατισμός. The rest promised has the peculiar feature of God's rest after creation, that it is a *ceasing from works.*

εἰσελθὼν...κατέπαυσεν] The aorists point to the single, decisive, once-for-all act. The act of entering is an *ipso facto* resting. *He that has once entered has at once rested.*

αὐτοῦ...αὐτοῦ] The former αὐτοῦ is *God's*, the latter the *man's*.

κατέπαυσεν ἀπὸ τ. ἔ. αὐτοῦ] Rev. xiv. 13, μακάριοι οἱ νεκροὶ... ἵνα ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν, τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν. There the rest is from the κόποι, the ἔργα are not done with. An instructive suggestion as to the difference between earthly activity and heavenly.

τῶν ἰδίων] The word ἴδιος is rare in the Septuagint, occurring only ten or eleven times till we reach the Apocrypha. In the New Testament it is frequent, used more than a hundred times, and used by every writer.

11. Σπουδάσωμεν] The word occurs nine or ten times in the Septuagint, of which six are in the Book of Job. Sometimes transitive, (1) *to hasten*, (2) *to hurry* or *agitate;* more often intransitive, (1) *to make haste, to be eager*, and so (2) *to be flurried* or *troubled.* In the New Testament its use is confined to St Paul and the 2nd Epistle of St Peter; and it is always intransitive, *to be earnest* or *eager.* Gal. ii. 10. Eph. iv. 3. 1 Thess. ii. 17. 2 Tim. ii. 15. iv. 9, 21. Tit. iii. 12. 2 Pet. i. 10, 15. iii. 14.

οὖν] Inference from the continuance of the promise, and the risk of forfeiting it.

ἐκείνην] *That rest* which has been the subject of the foregoing passage.

ἐν] As *the footprint in which* a following step is placed. *Lest any one fall (by placing his foot) in the mark left by the step of the Exodus generation.*

τῷ αὐτῷ] *The same* which *they* left.

ὑποδείγματι] The word means *something shown (exhibited) as*

πέσῃ τῆς ἀπειθείας. ζῶν γὰρ ὁ λόγος τοῦ 12
Θεοῦ καὶ ἐνεργὴς καὶ τομώτερος ὑπὲρ πᾶσαν
μάχαιραν δίστομον καὶ διικνούμενος ἄχρι με-

a substratum for action of some kind: for example, a *copy set* to practise writing or drawing, or an act done to be *imitated*, or a representation of something for *instruction*, &c. The word ὑπόδειγμα occurs three times in the Apocrypha: Ecclus. xliv. 16, Ἐνὼχ...ὑπόδειγμα μετανοίας ταῖς γενεαῖς. 2 Macc. vi. 28, 31. In the New Testament, John xiii. 15, ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. Heb. viii. 5, ὑποδείγματι...τῶν ἐπουρανίων ...ὅρα γάρ, φησίν, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι. ix. 23. James v. 10. 2 Pet. ii. 6, πόλεις ... ὑπόδειγμα μελλόντων ἀσεβεῖν (or ἀσεβέσιν) τεθεικώς.

πέσῃ] Rom. xi. 11, μὴ ἔπταισαν ἵνα πέσωσιν; xiv. 4, στήκει ἢ πίπτει. 1 Cor. x. 12, βλεπέτω μὴ πέσῃ. James v. 12, ἵνα μὴ ὑπὸ κρίσιν πέσητε.

12. ζῶν γάρ] *Think not to escape their punishment if you sin their sin—for, &c.*

ζῶν...ὁ λ.] 1 Pet. i. 23, διὰ λόγου ζῶντος (where the καὶ μένοντος following, shown by the quotation in verse 25 to belong to λόγου, fixes the appropriation of ζῶντος also to λόγου, not to Θεοῦ).

ὁ λόγος τοῦ Θεοῦ] Not the *personal Word* of John i. 1, &c., to which τομώτερος and διικνούμενος would scarcely be appropriate; but *the utterance of God*, specially in judging, that is, in discerning and discriminating. See John xii. 48, ὁ λόγος ὃν ἐλάλησα ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

ἐνεργής] The later form of ἐνεργός, *at work, active, energetic*. Not in the Septuagint (ἐνεργός Ezek. xlvi. 1). In the New Testament, 1 Cor. xvi. 9, θύρα... μεγάλη καὶ ἐνεργής. Philem. 6, ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργὴς γένηται.

τομώτερος] Only here. Not in the Septuagint. (In Isai. viii. 1 τόμος is a substantive, *slice, piece, tome*.) The adjective is classical (Sophocles, Plato, &c.).

ὑπέρ] After a comparative, as in Luke xvi. 8, φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός. 2 Cor. xii. 13, ἡσσώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας. More often παρά. See note on i. 4.

μάχαιραν] First in Gen. xxii. 6, 10: then frequent in the Septuagint (especially in Jeremiah and Ezekiel). In the New Testament it occurs 27 times, (1) literally, and (2) figuratively: as (1) Matt. xxvi. 47, μετὰ μαχαιρῶν καὶ ξύλων. John xviii. 10.

ρισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν τε καὶ

Acts xii. 2. Heb. xi. 34, 37. &c. (2) Matt. x. 34, οὐκ εἰρήνην ...ἀλλὰ μάχαιραν. Eph. vi. 17, τὴν μάχαιραν τοῦ πνεύματος, ὅ ἐστιν ῥῆμα Θεοῦ.

δίστομον] Jud. iii. 16, καὶ ἐποίησεν ἑαυτῷ Ἀὼδ μάχαιραν δίστομον, σπιθαμῆς (*span*) τὸ μῆκος αὐτῆς. Psalm cxlix. 6, καὶ ῥομφαῖαι δίστομοι ἐν ταῖς χερσὶν αὐτῶν. Prov. v. 4, καὶ ἠκονημένον μᾶλλον μαχαίρας διστόμου. Ecclus. xxi. 3. Rev. i. 16, ῥομφαία δίστομος ὀξεῖα. ii. 12. The figure is that of a devouring animal. See 2 Sam. xi. 25, ποτὲ μὲν οὕτως καὶ ποτὲ οὕτως καταφάγεται (A, φάγεται B) ἡ μάχαιρα.

διικνούμενος] *Reaching right through, going the whole length.* Applied in Exod. xxvi. 28 and xxxvi. 33 to the *middle bar* which *reached* (or *shot through the boards*) *from end to end.* In the New Testament only here. But we have ἀφικν. in Rom. xvi. 19, and ἐφικν. in 2 Cor. x. 13, 14.

ἄχρι] The two forms, μέχρι (μακρός), *to the length of*, and ἄχρι (ἄκρος), *to the extremity of*, occur often in the New Testament, and apparently with no difference of meaning; for we have ἄχρι θανάτου in Acts xxii. 4. Rev. ii. 10. xii. 11, and μέχρι θανάτου in Phil. ii. 8, and μέχρις αἵματος in Heb. xii. 4.

μερισμοῦ] From μερίζειν, to *portion* or *parcel out*, whether for *distribution* (as in 1 Cor. vii. 17. &c.) or for *severance* (as in 1 Cor. i. 13. vii. 34). Here the latter: in ii. 4 the former.

ψυχῆς καὶ πνεύματος] The *full* division (σῶμα, ψυχή, πνεῦμα) is found only in 1 Thess. v. 23. Elsewhere only σὰρξ and πνεῦμα (σὰρξ including both σῶμα and ψυχή). The immaterial part of man is one and but one, and confusion of thought and language arises from forgetting this. When ψυχὴ and πνεῦμα are distinguished, as here, ψυχὴ means the immaterial part of man in its aspect towards this world, its affections, interests, ambitions, occupations (including even the intellectual), and πνεῦμα the same immaterial part in its capacity of communicating with and receiving communications from God. Study 1 Cor. ii. 13—15. xv. 44—46. Jude 19, ψυχικοί, πνεῦμα μὴ ἔχοντες. The μερισμὸς ψυχῆς καὶ πνεύματος here spoken of may be regarded either as an *absolutely* impossible thing (for the reason given above), mentioned only in rhetorical hyperbole, or else as a thing impossible with *man*, possible only with God.

ἁρμῶν τε καὶ μυελῶν] The τε is not *both*, but *and*. It couples the second pair to the first. The μερισμὸς of ἁρμοὶ and μυελοὶ is

μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν
καρδίας· καὶ οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον 13

made the parallel in the *material* to the μερισμὸς of ψυχὴ and πνεῦμα in the *immaterial* part of man. It need not be *anatomically* treated, in *either* case. The severance of the marrow from the containing and transmitting joints is made the acme of dissecting power.

ἁρμῶν] The word occurs in Ecclus. xxvii. 2, ἀναμέσον ἁρμῶν λίθων κ.τ.λ. In Eph. iv. 16 and Col. ii. 19 ἁφὴ is its equivalent (one from ἄρω, the other from ἅπτω).

μυελῶν] Gen. xlv. 18, τὸν μυελὸν τῆς γῆς. Job xxi. 24, ὁ δὲ μυελὸς αὐτοῦ διαχεῖται (*is diffused through his bones*).

κριτικός] *Capable of discerning* or *discriminating* by a process of sifting and separating. (The word is used by Plato, Aristotle, Lucian, &c.)

ἐνθυμήσεων καὶ ἐννοιῶν] *Processes of the* θυμὸς *and processes of the* νοῦς. *Feelings and thoughts.* In the Septuagint (especially in Ezekiel) ἐνθύμημα is the form. Both in it and in ἐνθυμεῖσθαι the idea of feeling or passion seems to be prominent, in the Septuagint at least. In the New Testament ἐνθύμησις occurs in Matt. ix. 4 and xii. 25, in both of which places passion rather than reflexion is in view. And so in the *verb*, in Matt. ix. 4. In Matt. i. 20 and Acts x. 19 (where the revised text has διενθ.) it would be difficult to maintain this. The word ἔννοια is almost confined (in the Septuagint) to the Book of Proverbs, in which it is found ten times; as in xxiii. 19, καὶ κατεύθυνε ἐννοίας σῆς καρδίας. In the New Testament it occurs only in 1 Pet. iv. 1, τὴν αὐτὴν ἔννοιαν (*thought* or *idea*) ὁπλίσασθε.

13. κτίσις] From its first sense, of the *act of creating* (Mark x. 6. xiii. 19. Rom. i. 20. &c.), κτίσις passes into that of *created being*, whether *universal* or *particular:* the latter here, and in Rom. viii. 39, οὔτε τις κτίσις ἑτέρα.

ἀφανής] *Unmanifest, obscure.* Ecclus. xx. 30, σοφία κεκρυμμένη καὶ θησαυρὸς ἀφανής, τίς ὠφέλεια ἐν ἀμφοτέροις; Also 2 Macc. iii. 34.

αὐτοῦ...αὐτοῦ] The latter, considering the τοῖς ὀφθαλμοῖς with it, and the πρὸς ὃν ἡμῖν ὁ λόγος following it, may seem to be most naturally understood of *God* rather than of His *word*. It is not unnatural that the sentence should *slide* from the λόγος into the Θεὸς whose λόγος it is. But this is not absolutely *necessary:* even the πρὸς ὃν clause *may* be understood as saying that *our* λόγος *has to do*

αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

with the λόγος *of God*, without actually *personifying* the λόγος, certainly without taking it of the Eternal Son.

γυμνά] Job xxvi. 6, γυμνὸς ὁ ᾅδης ἐνώπιον αὐτοῦ (mark the ἐνώπιον αὐτοῦ of *that* passage in this also), καὶ οὐκ ἔστι περιβόλαιον τῇ ἀπωλείᾳ.

τετραχηλισμένα] A difficult word. Some senses of it are quite inappropriate here, such as that of the horse *throwing* its rider, and the σκάφος τραχηλιζόμενον εἰς βάθος. Two chief lines of explanation present themselves. (1) It is a *wrestler's* word. *To seize by the neck* (*back* or *front*), *to grip* or *throttle*. Hence *to overmaster* (as ταῖς ἐπιθυμίαις in Plutarch, Philo, &c.). (2) It is also a *sacrificial* word. *To bare the neck* for the knife. Hence φανεροποιῶ (*patefacio*) is given as its synonym. Decisive authority seems to be wanting for this sense, which yet would best suit the passage: for, with τοῖς ὀφθαλμοῖς following it, there must lie in it some notion of *exposure*. Some insist upon τράχηλος being always the *back* of the neck, adducing the other New Testament places of its use (Matt. xviii. 6. Mark ix. 42. Luke xv. 20. xvii. 2. Acts xv. 10. xx. 37. Rom. xvi. 4). The lexicons make no such distinction, nor does it lie on the *surface* of the texts quoted. On the whole, whatever the *starting-point* of the word, it seems as if πεφανερωμένα must be its *terminus*. *Naked and opened to the eyes.* Some have seen in it the idea of the guilty creature hanging its head before the judge, but having it raised by the baring of the throat so as to be forced to meet the eye fixed upon it.

αὐτοῦ, πρὸς ὅν] This is not to be read, *of Him to whom*. The αὐτοῦ is not emphatic but goes with τοῖς ὀφθαλμοῖς, *His eyes*. Then πρὸς ὅν begins an independent clause.

πρὸς ὃν ἡμῖν ὁ λόγος] Literally, *unto whom our word is*. Mark the contrast of the repeated ὁ λόγος. *The word of God...unto whom our word is.* In either case the λόγος has to be interpreted by the context. *God's* word of *judgment*. *Our* word of *account*. For the latter, see Luke xvi. 2, ἀπόδος τὸν λόγον τῆς οἰκονομίας σου. Acts xix. 40, ἀποδοῦναι λόγον περὶ τῆς συστροφῆς ταύτης. Rom. xiv. 12, ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον ἀποδώσει τῷ Θεῷ. Phil. iv. 15. 1 Pet. iii. 15, παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος. iv. 5, οἳ ἀποδώ-

Ἔχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα 14
τοὺς οὐρανούς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρα-

σουσιν λόγον τῷ ἐτ. ἔχ. κρῖναι ζ. κ. ν. The Authorised Version is excellent in sense and phrase, only it fails to mark the contrast of the two λόγοι.

14—16. These three verses are best regarded as forming a sort of *transitional* paragraph from the second to the third topic, from Christ and Moses to Christ and Aaron. The word ἀρχιερέα twice repeated might claim them for the latter, but not decisively: see ii. 17 and iii. 1, in both of which the same word occurs, *evidently* by anticipation. At all events the οὖν shows them to be an *inference* from the *foregoing*, as the γὰρ of v. 1 shows them to be a *preparation* for the *following*. The incidental way of introducing new topics, characteristic of the Epistle, has been noticed on i. 4 and iii. 2.

14. ἀρχιερέα] See note on ii. 17, ἀρχιερεύς.

ἀρχιερέα μέγαν] See x. 21, καὶ ἱερέα μέγαν κ.τ.λ. In both places the stress lies on μέγαν, *great*, *mighty*, *powerful*, in tacit contrast with the *merely human* and therefore *frail and weak Levitical* high-priest.

διελ. τ. οὐρ.] *Having passed through the (lower) heavens into heaven itself*, the very presence of God. Compare vii. 26, ὑψηλότερος τῶν οὐρ. γενόμενος. ix. 24, εἰσῆλθεν...εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν. Eph. iv. 10, ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν. It is not necessary to define the *number* of heavens which may have been in the idea of the writer (any more than on 2 Cor. xii. 2, ἁρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ). (1) The atmospheric heaven is called an οὐρανὸς in Matt. vi. 26. xvi. 3. James v. 18. &c. (2) The starry sky in Matt. xxiv. 29. Rev. vi. 13. &c. (3) The abode of Angels, Matt. xxiv. 36. Mark xii. 25. Luke xxii. 43. (4) Above all there is the heaven of the Divine Presence itself, Matt. vi. 9. John iii. 13. vi. 32. 1 Cor. xv. 47.

Ἰ. τὸν υἱὸν τ. Θ.] First the human name, then the august dignity. The one the assurance of sympathy (ii. 17, 18), the other the groundwork of confidence (Rom. i. 4).

κρατῶμεν] From κράτος (*strength*) κρατεῖν is (1) absolutely, *to have strength*, *to rule*, as Job ix. 19. Prov. xii. 24. Wisd. xiv. 19, κρατοῦντι βουλόμενος ἀρέσαι. (2) *to get* or *have the mastery of*, *to rule over*, *to lay* or *keep hold of*, *to seize* or *hold firmly*, (*a*) with a geni-

15 τῶμεν τῆς ὁμολογίας. οὐ γὰρ ἔχομεν ἀρχιερέα
μὴ δυνάμενον συνπαθῆσαι ταῖς ἀσθενείαις ἡμῶν,
πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα

tive, as Deut. ii. 34. iii. 4. Esth. i. 1, ἑκατὸν εἰκοσιεπτὰ χωρῶν ἐκράτησεν. And so here, and vi. 18, κρατῆσαι τῆς προκειμένης ἐλπίδος. Matt. ix. 25, ἐκράτησεν τῆς χειρός. Mark i. 31. v. 41. &c. (*b*) with an accusative, 2 Sam. vi. 6, ἐξέτεινεν... τὴν χεῖρα αὐτοῦ ἐπὶ τὴν κιβωτὸν τοῦ Θεοῦ κατασχεῖν αὐτήν, καὶ ἐκράτησεν αὐτήν. &c. Matt. xviii. 28, καὶ κρατήσας αὐτὸν ἔπνιγεν. xxii. 6. xxvi. 48, αὐτός ἐστιν· κρατήσατε αὐτόν. John xx. 23. 2 Thess. ii. 15, κρατεῖτε τὰς παραδόσεις. Rev. iii. 11. xx. 2, καὶ ἐκράτησεν τὸν δράκοντα.

ὁμολογίας] See note on iii. 1.

15. οὐ γάρ] *We may well do so—for, &c.*

μή] *Such as cannot.* See note on iv. 2, μή.

δυνάμενον] See note on ii. 18, δύναται.

συνπαθῆσαι] The two verbs, συνπάσχειν and συνπαθεῖν, occur twice each in the New Testament (neither of them in the Septuagint). The one is literally *to suffer with, to undergo something along with some one.* Rom. viii. 17, εἴπερ συνπάσχομεν κ.τ.λ. (compare 2 Cor. i. 5, περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς. Col. i. 24, ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου). 1 Cor. xii. 26, εἴ τι πάσχει ἓν μέλος, συνπάσχει πάντα τὰ μέλη. *Community of suffering* is all that the word speaks of. (Passages quoted from Plato as implying *sympathy* are capable, I think, of the lower meaning.) The other word (συνπαθεῖν) comes through πάθος and συμπαθής, and takes the higher idea, not of *fellow-suffering* but of *fellow-feeling.* Here, and x. 34, τοῖς δεσμίοις συνεπαθήσατε (in both of which places συνπάσχειν would have been untrue).

ἀσθενείαις] *Want of strength* is the idea of ἀσθένεια, and in a large majority of its uses *bodily* strength and weakness is the thing spoken of. But our Lord enlarges its scope when He says, τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής (Matt. xxvi. 41), and St Paul repeatedly applies it to the infirmities of a scrupulous conscience (Rom. xiv. 2. xv. 1. 1 Cor. viii. 11, 12), a feeble faith (Rom. iv. 19), a defective spirituality (Rom. vi. 19. 8. 26), or an unstable character (2 Cor. xi. 29).

πεπειρασμένον] See notes on ii. 18. The aorist there, the

χωρὶς ἁμαρτίας. προσερχώμεθα οὖν μετὰ 16

perfect here, is applied to our Lord; the former regarding His trials and temptations as actually past, the latter as permanent in their result. The present is used only of those who are still on earth, and whose life is a life of temptation and trial still.

κατὰ πάντα] See note on ii. 17.

καθ' ὁμοιότητα] *According to (by a rule, on a principle, of) similarity.* So vii. 15, κατὰ τὴν ὁμοιότητα Μελχισεδέκ. Jude 7, τὸν ὅμοιον τρόπον τούτοις. The same thought is expressed in ii. 17, κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, followed by πέπονθεν πειρασθεὶς in verse 18.

χωρὶς ἁμαρτίας] So in ix. 28, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται κ.τ.λ. But the application differs in the two places. Here it is the personal apartness from all contact with or contagion of sin. There it is the apartness of the second Advent from all connexion with that work of sin-bearing and propitiation which was the special object of the first. In vii. 26, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, there is a third thought, the present separation from a world lying in wickedness (1 John v. 19) of the glorified Saviour, who must personally leave the world (John xvi. 28. xvii. 11) in order to the mediatorial work which is His now. The rendering here should not be *except sin* (Art. 15, *sin only except*), but *without sin. Tempted in all points like us, but in absolute severance from any the least admission of sin.*

16. προσερχώμεθα] A great word in this Epistle. Sometimes with τῷ Θεῷ, vii. 25. xi. 6. Sometimes with *no* dative, as in x. 1, 22, τοὺς προσερχομένους τελειῶσαι...προσερχώμεθα μετὰ ἀληθινῆς καρδίας. *Let us be drawing nigh.* This is religion in exercise—*a constant coming to God.* It is the opposite to that *aloofness* from God which is either the original condition of the fallen, or else the beginning of apostasy in the Christian. See note on iii. 12, ἀποστῆναι. (The word is the root of προσήλυτος. Lev. xix. 33, ἐὰν δέ τις προσέλθῃ προσήλυτος ὑμῖν...ὅτι προσήλυτοι ἐγενήθητε ἐν γῇ Αἰγύπτου.) For another application see 1 Pet. ii. 4, 5. πρὸς ὃν προσερχόμενοι, λίθον ζῶντα... καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς κ.τ.λ. There also, though the approach is to *Christ*, and the figure not that of a worshipper, but that of a temple, the same present tense of the προσερχόμενοι speaks of an habitual and constant access, not of one effected by a single effort. In the other place of its occurrence in this Epistle (xii.

παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ χάριν εὕρωμεν εἰς εὔκαιρον βοήθειαν.

V. 1 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανό-

18, 22, προσεληλύθατε κ.τ.λ.) the figure is that of the faithful people gathered already (like yet unlike the Israelites at Mount Sinai) at the heavenly city, for present communion with saints and Angels, and with the God and Saviour of all. St Paul only once uses προσέρχεσθαι, and that in a peculiar sense, 1 Tim. vi. 3, καὶ μὴ προσέρχεται (*does not accede to*) ὑγιαίνουσιν λόγοις κ.τ.λ.

παρρησίας] See note on iii. 6.

τῷ θρόνῳ] Isai. vi. 1, εἶδον τὸν Κύριον καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου. Rev. iv. 2. xxii. 1, 3, καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται κ.τ.λ.

τῆς χάριτος] Genitive of characteristic quality.

λάβωμεν ... εὕρωμεν] *Take*, by putting forth the hand for it. *Find*, as the result of seeking. Matt. vii. 7, ζητεῖτε καὶ εὑρήσετε. xiii. 45, 46, ζητοῦντι καλοὺς μαργαρίτας· εὑρὼν δὲ ἕνα πολύτιμον κ.τ.λ. In some passages the idea of seeking is minimized, and *finding* seems to be equivalent to *gaining* without any implication of previous search. Matt. xi. 29. John x. 9. 2 Tim. 1. 18. &c.

ἔλεος...χάριν] See the Rubric in the Communion Service before the Commandments. In χάρις the thought is *free favour*, implying entire *absence of merit*; it is the opposite of ὀφείλημα (Rom. iv. 4); but it might be shown to a worthy and irreproachable person. In ἔλεος there is the further thought of the *presence of demerit*; it is *kindness to the sinful*.

εὔκαιρον] Mark vi. 21, ἡμέρας εὐκαίρου. We have εὐκαιρία in Matt. xxvi. 16. Luke xxii. 6. Also εὐκαίρως Mark xiv. 11. 2 Tim. iv. 2. And εὐκαιρεῖν Mark vi. 31. Acts. xvii. 21. 1 Cor. xvi. 12.

βοήθειαν] Acts xxvii. 17. (only). See note on ii. 18.

V. 1. πᾶς γάρ] We enter here upon the third and largest section of the Epistle. *Christ and Aaron.* It embraces three subsections. (1) *The priesthood*, (2) *the sanctuary*, (3) *the sacrifice.* An *exact* assignment of chapter and verse to each of these topics is not possible, for reasons already assigned. Each topic shades off into the next, and the exact point of transi-

μενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ

v. 1. *Or omit τε.*

tion might be fixed differently. But speaking cautiously we may yet say that the subsection of *the priesthood* occupies chapters v. vi., and vii.; that of *the sanctuary* chapters viii. and ix.; and that of *the sacrifice* chapter x., in which however application and exhortation begin at verse 19, and fill the rest of the Epistle.

γάρ] Reason for the above description of our High Priest, and for the exhortation founded upon it. That reason is, that Christ satisfies the two conditions of priesthood, which are (1) *a human nature*, and (2) *a divine appointment.* The former condition is stated in verses 1 to 3, the latter in verse 4. The application to Christ begins in verse 5 with the *latter* of the two conditions, and turns to the *former* in verse 7.

ἐξ ἀνθρώπων] Not, *every high priest that is taken from among men*, but, *every high priest, being taken, &c.* The clause ἐξ ἀνθρώπων λαμβανόμενος belongs not to the subject but to the predicate of the sentence. *To be taken from among men, for a particular purpose,* is one of two conditions of priesthood.

λαμβανόμενος] Num. viii. 6, λάβε τοὺς Λευίτας ἐκ μέσου τῶν (B omits τῶν) υἱῶν Ἰσραήλ, καὶ ἀφαγνιεῖς αὐτούς. The present participle expresses *from time to time.*

καθίσταται] vii. 28, ἀνθρώπους καθίστησιν ἀρχιερεῖς. Matt. xxiv. 45. Acts vi. 3. vii. 10. &c.

τὰ πρὸς τὸν Θεόν] See note on ii. 17.

προσφέρῃ] The verb προσφέρειν occurs 20 times in this Epistle (and προσφορὰ five). It is not used by St Paul (who however has προσφορὰ twice) nor in any other Epistle. St James and St Peter use ἀναφέρειν, which occurs also four times in this Epistle. The exact idea of προσφέρειν is the *bringing* of the victim *to* the altar of sacrifice; of ἀναφέρειν the *bringing up* (with some thought perhaps of an *elevated* altar, James ii. 21, ἀνενέγκας Ἰ. ἐπὶ τὸ θυσιαστήριον. 1 Pet. ii. 24, ἀνήνεγκεν ...ἐπὶ τὸ ξύλον). The tense here expresses *may keep offering.*

δῶρά τε κ. θ.] When δῶρα and θυσίαι occur together, it is most natural to understand the latter of *animal* sacrifices, and the former of *all other* offerings. Otherwise *either* might

2 ἁμαρτιῶν, μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περίκειται

cover *both.* See Matt. xxiii. 18, 19, τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον. Lev. vii. 9 (B vi. 39), πᾶσα θυσία ἥτις πεφθήσεται (A, ποιηθήσεται B) ἐν τῷ κλιβάνῳ κ.τ.λ. The combination, δ. καὶ θ., is found also in viii. 3 and ix. 9. If the distinction is to be made here between δῶρα and θυσίαι, then ὑπὲρ ἁμαρτιῶν must be read only with the latter.

2. μετριοπαθεῖν] Only here. (Even μέτριος is not in the Septuagint, and in the New Testament only in the *adverb*, Acts xx. 12.) It is formed from μετριοπαθής, the mean between *passionateness* and *indifference.* So here, *to be temperately affected towards*, the opposite alike of violent anger and utter indifference. *To be patient with, gentle to.* It differs from συμπαθεῖν in not expressing *fellow*-feeling but feeling *towards.*

δυνάμενος] See notes on ii. 18 and iv. 15.

ἀγνοοῦσιν] Compare ix. 7, τῶν τοῦ λαοῦ ἀγνοημάτων. It is the mildest of the names for sin, but does not imply total or absolute ignorance of its being sin, but rather that confused idea of it which is itself brought about by the ἀπάτη τῆς ἁμαρτίας (iii. 13) acting upon frailty through passion. See 1 Tim. i. 13, ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ. Acts iii. 17, κατὰ ἄγνοιαν ἐπράξατε. xvii. 30. Eph. iv. 18, διὰ τὴν ἄγνοιαν τὴν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν (an instructive parallel). 1 Pet. i. 14, ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις. The Litany distinguishes 'sins, negligences, and ignorances.' *Ignorance* is not *innocence*, except it be (1) *total*, (2) *involuntary*, and (3) *irremovable* by effort and enquiry.

πλανωμένοις] See Matt. xviii. 12, 13. Heb. xi. 38, ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσιν. The idea is that of straying or roving from the right way or the true owner. See iii. 10. 2 Tim. iii. 13, πλανῶντες καὶ πλανώμενοι (showing that the error is not necessarily venial or excusable). Tit. iii. 3, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις κ.τ.λ.

περίκειται] From *to lie around*, with περί (Mark ix. 42. Luke xvii. 2, περίκειται περὶ τὸν τράχηλον αὐτοῦ), or a dative (Heb. xii. 1, περικείμενον ἡμῖν νέφος) comes a secondary use, *to have lying around one, to be surrounded by*, with an accusative. See 4 Macc. xii. 3, ὁρῶν ἤδη τὰ δεσμὰ περικείμενον. Acts xxviii. 20, τὴν ἅλυσιν ταύτην περίκειμαι. *Is compassed with infirmity.*

ἀσθένειαν καὶ δι' αὐτὴν ὀφείλει, καθὼς περὶ τοῦ 3
λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ προσφέρειν περὶ
ἁμαρτιῶν. καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν 4
τιμήν, ἀλλὰ καλούμενος ὑπὸ τοῦ Θεοῦ, καθώσ-
περ καὶ Ἀαρών. οὕτως καὶ ὁ Χριστὸς οὐχ 5

ἀσθένειαν] See note on iv. 15.

3. καὶ δι' αὐτὴν] *And because of it is bound, &c.* Remove the stop from the end of verse 2, to mark the intimate connexion of the two thoughts.

ὀφείλει] See note on ii. 17, ὤφειλεν. *He incurs the obligation* of the καὶ περὶ ἑαυτοῦ προσφέρειν. The change from ταύτην to αὐτὴν eases the *interpretation,* which might otherwise have seemed to make this a *condition* of priesthood in the abstract, and so to involve an imputation of *personal* need of atonement in Christ. This last is a supposition so utterly adverse to the plain statements of this Epistle, as well as of all Scripture, that it confutes itself. But in fact this clause is secondary and subordinate to the general thought, which is that the priest himself must be *human.*

περὶ...περὶ...περί] The revised text substitutes the third περὶ for the ὑπὲρ of the received. It is the regular preposition for the sin-offering. See, for example, Lev. xvi. 5. Psalm xl. 7. Rom. viii. 3.

καὶ περὶ ἑαυτοῦ] The reference is to the ceremonies of the day of Atonement. See Lev. xvi. throughout. 'This was the only occasion on which the high priest, as such, concurred with the congregation of Israel, gathered together as one whole, in a common acknowledgment both of a moral and legal need of Atonement.'

4. καὶ οὐχ] Second condition. The first was a common humanity, the second is a divine appointment.

τὴν τιμήν] *The honour* attaching to the high priesthood. It is not necessary to depart from the common use of τιμὴ so as to make it *mean* the office. Perhaps we might render it *the dignity,* which combines the two ideas.

ἀλλὰ καλούμενος] *Not to himself does a man take this dignity, but* he takes it *when called by God.* For καλεῖν see Matt. iv. 21. Mark i. 20.

καθώσπερ] Only here.

5. οὕτως] Application to Christ of the two conditions of

ἑαυτὸν ἐδόξασεν γενηθῆναι ἀρχιερέα, ἀλλ' ὁ
λαλήσας πρὸς αὐτόν, Υἱός μου εἶ σύ, ἐγὼ
6 *σήμερον γεγέννηκά σε. καθὼς καὶ ἐν ἑτέρῳ*
λέγει, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν
7 *τάξιν Μελχισεδέκ. ὃς ἐν ταῖς ἡμέραις τῆς*

priesthood. And first of the latter, the divine appointment.

οὐχ ἑαυτὸν ἐδόξασεν] John viii. 54, ἐὰν ἐγὼ δοξάσω ἐμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ Πατήρ μου ὁ δοξάζων με. Also xiii. 32. xvii. 1, 5.

γενηθῆναι] *He took not to Himself the* δόξα *of becoming.* Explanatory infinitive. 2 Cor. xi. 2. Rev. xvi. 9. &c.

ἀλλ' ὁ λαλήσας] *He who said, and who called Him to the priesthood by saying,* Υἱός μου κ.τ.λ. Compare Acts xiii. 33, where St Paul quotes the same verse (Psalm ii. 7) in proof of the *resurrection* of Christ: ἀναστήσας Ἰησοῦν (verse 34, ἐκ νεκρῶν) ὡς καὶ...γέγραπται, Υἱός μου εἶ σύ κ.τ.λ. This is rightly read as a Psalm for Easter Day. Compare also Rom. i. 4. The resurrection was the virtual investiture of Christ with the Priesthood. The exercise of it waited for the Ascension, which was to the Resurrection as the coronation is to the accession of a sovereign.

σήμερον] See note on i. 5.

6. καθὼς καί] *And this testimony accords with another.*

ἐν ἑτέρῳ] *Elsewhere* (namely in Psalm cx. 4). But ἑτέρῳ is neuter, not masculine. See note on iv. 5, ἐν τούτῳ.

τάξιν] Properly *arranging,* and so *arrangement, order, position, rank, class, &c.* Num. i. 52, παρεμβαλοῦσιν οἱ υἱοὶ Ἰσραήλ, ἀνὴρ ἐν τῇ αὐτοῦ τάξει. Jud. v. 20, ἀστέρες ἐκ τῆς τάξεως (A, ἐκ τρίβων B) αὐτῶν κ.τ.λ. Job xxxviii. 12. &c. Hab. iii. 11, καὶ ἡ σελήνη ἔστη ἐν τῇ τάξει αὐτῆς. Luke i. 8, ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ. 1 Cor. xiv. 40, κατὰ τάξιν γινέσθω. Col. ii. 5, βλέπων ὑμῶν τὴν τάξιν. Here, *according to (on the scale of) the rank* (or *position*) *of Melchizedek.*

7. ὃς ἐν] This is *practically* the transition to the former of the two conditions of priesthood as satisfied in Christ, namely, the possession of a human nature. But, like other transitions of the Epistle, it is not formal but natural and almost casual in its introduction.

ταῖς ἡμ. τ. σ. αὐτοῦ] A phrase formed like those of Luke i. 23, αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ. ii. 22. ix. 51, τὰς

σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ

ἡμέρας τῆς ἀναλήμψεως αὐτοῦ. xvii. 26, ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. Acts v. 37. xxi. 26. &c. Somewhat characteristic (apparently) of St Luke, and, if so, one of the many links between him and the style of this Epistle.

τῆς σαρκός] *Of His abode on earth in flesh.* John i. 14, ὁ λόγος σὰρξ ἐγένετο. Rom. i. 3, τοῦ γενομένου ἐκ σπέρματος Δ. κατὰ σάρκα. viii. 3. ix. 5. Eph. ii. 15. Col. i. 22, ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ. 1 Tim. iii. 16, ἐφανερώθη ἐν σαρκί. Heb. x. 20, τοῦτ' ἔστιν, τῆς σαρκὸς αὐτοῦ. 1 Pet. iii. 18. iv. 1. 1 John iv. 2, ἐν σαρκὶ ἐληλυθότα. 2 John 7, ἐρχόμενον ἐν σαρκί.

δεήσεις] For the plural see Luke ii. 37, νηστείαις καὶ δεήσεσιν. v. 33. 1 Tim. ii. 1, δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας. 2 Tim. i. 3.

ἱκετηρίας] Originally a feminine adjective (with ῥάβδος understood), the *olive branch* which was the badge of the suppliant, ἱκετηρία became afterwards a synonym of ἱκετεία, *supplication.* None of the cognates of ἱκέτης occur elsewhere in the New Testament. In the Septuagint they are frequent. Thus ἱκετηρία (as here, with δέησις), Job xl. 27 (B 22), λαλήσει δέ σοι δεήσεις καὶ ἱκετηρίας (A, δεήσει, ἱκετηρίᾳ B) μαλακῶς; Also ἱκέτης, Mal. iii. 14, ἐπορεύθημεν ἱκέται πρὸ προσώπου Κυρίου παντοκράτορος. Ecclus. iv. 4. xxxvi. 17, εἰσάκουσον, Κύριε, δεήσεως τῶν ἱκετῶν σου. And ἱκετεύειν, Job xix. 17. Psalm xxxvii. 7. Wisd. xiii. 18. xix. 3. 2 Macc. xi. 6. Also ἱκετεία, Ecclus. xxxv. 14. li. 9. 2 Macc. iii. 18. viii. 29. xii. 42. And ἱκεσία, 2 Macc. x. 25.

πρὸς τὸν δυνάμενον] *Unto (addressed to) Him that was able to save Him out of death,* and with *reference* to that ability. It is not a mere attribute of God, one out of many, but the *appropriate* one for the time and case. See xi. 19, λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεός.

σώζειν] See note on i. 14 (σωτηρίαν) for the two ideas of σώζειν, *to preserve* and *to save.*

σώζειν ἐκ] John xii. 27, σῶσόν με ἐκ τῆς ὥρας ταύτης. James v. 20, σώσει ψυχὴν ἐκ θανάτου. The meaning might be either *to save out of a thing threatened,* or *to save out of a thing incurred.* In the one case σώζειν ἐκ θανάτου would be *to save from dying,* in the other *to raise from death.* Either sense would be true as a divine attribute. The latter seems the higher and the more inclusive. He who can raise the

κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ
8 *εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, καίπερ ὢν υἱὸς*

dead can do all things. Mark xiv. 36, Ἀββά, ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ.

μετὰ κρ. ἰσχ. κ. δακρ.] An evident reference to the Agony, though neither of the two particulars is actually expressed in the Gospel record. Matt. xxvi. 37, 38, ἤρξατο λυπεῖσθαι...περίλυπός ἐστιν ἡ ψυχή μου. Mark iv. 24, περίλυπός ἐστιν ἡ ψ. μ. Luke xxii. 44, καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο· καὶ ἐγένετο ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.

κραυγῆς] *A cry* (1) of *alarm*, Matt. xxv. 6, κραυγὴ γέγονεν, Ἰδού κ.τ.λ. (2) Of *strife*, Acts xxiii. 9. Eph. iv. 31. (3) Of *anguish*, here, and Rev. xxi. 4. Compare the κράζειν of Matt. xxvii. 50.

δακρύων] The only decisive mention of the *tears* of Christ is in John xi. 35. For in Luke xix. 41 the word used is κλαίειν, of which the point is rather *wailing* than *weeping*, though both might be true.

προσενέγκας] The *sacrificial* word, as though the δεήσεις καὶ ἱκετηρίαι of *the days of His flesh* were a kind of anticipation of the future priestly mediation. For προσφέρειν see note on verse 1. There is no instance, among the 25 uses of the word (προσφέρειν and προσφορά) in this Epistle, of any slighter or vaguer thought having place in it.

καὶ εἰσακουσθείς] The prayer was *heard*, *listened to*, that is, *accepted*, *granted*. This is always the force of εἰσακούειν in connexion with prayer. Matt. vi. 7. Luke i. 13, εἰσηκούσθη ἡ δέησίς σου. Acts x. 31. The prayer of Christ was *not* granted, if it was a prayer to be *saved from dying*. This should guide our interpretation of the prayer in Gethsemane, and its anticipation in John xii. 17. The prayer was not for deliverance from dying (which was the very purpose for which He came) but for relief from the *horror of great darkness* (Gen. xv. 12) which was upon Him in the conscious sin-bearing of Gethsemane and Calvary. He was *heard*, (1) in the appearance of the *Angel from heaven strengthening Him* (Luke xxii. 43); (2) in the support given Him through the agony and passion; (3) in the safe entrance of the soul into paradise; (4) in the quickening and resurrection. The primary reference of the passage to the Agony in Gethsemane cannot be doubted. But that particular conflict was only

ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν, καὶ τελειωθεὶς 9

the crowning instance of others before it and of the final one following it.

ἀπό] *In consequence of, as the result of.* Matt. xiv. 26, ἀπὸ τοῦ φόβου ἔκραξαν. xviii. 7, οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων. Luke xix. 3, οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου. xxii. 45, κοιμωμένους ἀπὸ τῆς λύπης. xxiv. 41, ἀπὸ τῆς χαρᾶς. John xxi. 6, ἀπὸ τοῦ πλήθους τῶν ἰχθύων. Acts xx. 9, ἀπὸ τοῦ ὕπνου. xxii. 11, ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου.

εὐλαβείας] The idea of εὐλαβής is that of *care in taking or grasping,* and so (1) *cautious,* (2) *scrupulous,* (3) *reverent, devout.* Lev. xv. 31. Mic. vii. 2. Luke ii. 25, δίκαιος καὶ εὐλαβής. Acts ii. 5. viii. 2. xxii. 12 (revised text). Hence εὐλάβεια, here, and in xii. 28, μετὰ εὐλαβείας καὶ δέους (revised text). Josh. xxii. 24. Prov. xxviii. 14, μακάριος ἀνὴρ ὃς καταπτήσσει πάντα δι' εὐλάβειαν. Wisd. xvii. 8. The verb εὐλαβεῖσθαι occurs (in the New Testament) only in xi. 7 of this Epistle, but very often in the Septuagint (more than 30 times, including the Apocrypha). Here the attribute of *reverence* or *devoutness* is given to Christ, and is even made the ground of His acceptance in prayer. So human.

8. υἱός] *Son.* Not *a son,* as one of many. Yet not *the Son,* because the stress is to be laid upon the *quality,* not upon the *personality.* See note on i. 2, ἐν υἱῷ.

ἔμαθεν] Not as though He had once been *ignorant* of it, but because it was a true *discipline* which *developed* it in *action.* The same thought lies in the γενόμενος ὑπήκοος of Phil. ii. 8.

ἔμαθεν...ἔπαθεν] A classical antithesis.

τὴν ὑπακοήν] Either (1) *His* obedience; that which all know to have been His; or (2) obedience *universal, all* obedience. The latter perhaps is best.

ὑπακοήν] Properly *submissive hearing.* Rom. v. 19, διὰ τῆς ὑπακοῆς τοῦ ἑνός. Phil. ii. 8, ἐταπείνωσεν ἑαυτόν, γενόμενος ὑπήκοος μέχρι θανάτου κ.τ.λ. And for the thought, John v. 30, καθὼς ἀκούω κρίνω. viii. 26, 29, ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λαλῶ...τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε. &c. &c. In the Septuagint ὑπακοή occurs only in 2 Sam. xxii. 36. In the New Testament it occurs eleven times in St Paul (Rom. seven times, 2 Cor. three, Philem. once), three times in 1 Pet. For the contrast between ὑπακοὴ and παρακοή, see note on ii. 2, παράβασις καὶ παρακοή.

9. τελειωθείς] See note on ii. 10, τελειῶσαι. *Consum-*

ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἴτιος
10 *σωτηρίας αἰωνίου, προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ*
ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.
11 *Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμή-*
νευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς.

mated. Perfectly qualified for the office undertaken.

τοῖς ὑπακ.] *Who habitually obey Him.* A brief description of Christians. See ὑπακοή above. *His* obedience to the *Father*, *theirs* to *Him*.

αἴτιος] *The personal cause of.* An adjective, answering the purpose of a masculine of the substantive αἰτία. Not elsewhere in the New Testament. In the Septuagint 1 Sam. xxii. 22. And four times in the Apocrypha.

σωτηρίας] See note on ii. 3.

αἰωνίου] See note on i. 8, εἰς τὸν αἰῶνα τοῦ αἰῶνος.

10. προσαγορευθείς] This clause is appended in explanation of the αἴτ. σ. αἰωνίου. It is *as the Melchizedek Priest* that He saves. The word (προσαγ.) only here in the New Testament. In the Septuagint, Deut. xxiii. 6, οὐ προσαγορεύσεις εἰρηνικὰ αὐτοῖς. Wisd. xiv. 22. 1 Macc. xiv. 22 (B 40), προσηγόρευνται Ἰουδαῖοι ὑπὸ Ῥωμαίων φίλοι καὶ σύμμαχοι καὶ ἀδελφοί. 2 Macc. i. 36. iv. 7. x. 9. xiv. 37, κατὰ τὴν εὔνοιαν πατὴρ τῶν Ἰουδαίων προσαγορευόμενος. *To address* or *accost as*, especially *in public* (ἀγορεύειν from ἀγορά). The aorist here expresses one solemn utterance of divine recognition in this new character, whether at the time of the prophecy of Psalm cx. or at the moment of its fulfilment in Resurrection and Ascension.

11. Περὶ οὗ] *Concerning whom; that is, concerning Christ as Melchizedek Priest.*

πολὺς ἡμῖν] Literally, *our* intended *speech* (*discourse*) *is large* (*copious*), *and mysterious to speak* (*utter*), for the reason which follows. For πολὺς here compare Acts xv. 32, διὰ λόγου πολλοῦ. xx. 2, λόγῳ πολλῷ.

δυσερμήνευτος] *Difficult of interpretation.* Formed like δυσβάστακτος (Luke xi. 46) and δυσνόητος (2 Pet. iii. 16). Not used elsewhere in the Septuagint or the New Testament. But ἑρμηνεύειν Ezra iv. 7. John i. 42. ix. 7. Heb. vii. 2. (Oftener μεθερμην. and διερμην.) Also ἑρμηνεία Ecclus. Prologue and xlvii. 17. 1 Cor. xii. 10. xiv. 26. And ἑρμηνευτής Gen. xlii. 23.

καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν 12
χρόνον πάλιν χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς

ἐπεί] This clause obviously belongs only to δυσερμ. λέγειν, not to πολὺς also.

νωθροί] *Dull, sluggish.* Also vi. 12. Not elsewhere in the New Testament. But in the Septuagint in Prov. xxii. 29. Ecclus. iv. 29, μὴ γίνου ταχὺς (A, τραχὺς B) ἐν γλώσσῃ σου, καὶ νωθρὸς καὶ παρειμένος ἐν τοῖς ἔργοις σου. xi. 12, ἔστι νωθρὸς [καὶ] προσδεόμενος ἀντιλήψεως, ὑστερῶν ἰσχύϊ, καὶ πτωχείᾳ περισσεύει. Also νωθροκάρδιος in Prov. xii. 8. Probably derived (and νωθὴς also) from the Homeric ὄθομαι, *to regard* (οὐκ ἀλεγίζει, οὐδ' ὄθεται).

γεγόνατε] The fault is represented as one of declension and deterioration. See x. 32, &c.

ταῖς ἀκοαῖς] Literally, *in (as to) your ears.* Mark vii. 35, ἠνοίγησαν αὐτοῦ αἱ ἀκοαί.

12. καὶ γάρ] *For even. It is even the case that, &c. It has come to this, that, &c.* The καὶ prefaces and prepares for a strong and startling statement. Compare Mark x. 45. Rom. xv. 3. 2 Cor. v. 4. &c. A close examination will always find either an *also* or an *even* in καὶ γάρ.

ὀφείλοντες] *When* (or *though*) *you ought.*

διὰ τὸν χρόνον] *Because of the lapse of time since you became Christians.*

χρείαν ἔχετε] The phrase χρείαν ἔχειν is properly followed by a *genitive*, as here, and in verse 12, and x. 36. Sometimes by an *infinitive* (without τοῦ), as Matt. iii. 14 (βαπτισθῆναι). xiv. 16. John xiii. 10. 1 Thess. i. 8. iv. 9. v. 1. Sometimes by ἵνα, as John xvi. 30. 1 John ii. 27, οὐ χρείαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς. Sometimes it stands *absolutely*, as Mark ii. 25. Acts ii. 45. iv. 35. 1 Cor. xii. 24. Eph. iv. 28. 1 John iii. 17.

τοῦ διδάσκειν ὑμᾶς] The construction depends upon the alternative accentuation of the τινα (τινὰ or τίνα). If τινὰ, it is the accusative before διδάσκειν, which will then have *two* accusatives *after* it: *ye have need of some one's teaching you the rudiments, &c.* For this διδάσκειν τινά τι, compare Mark vi. 34. John xiv. 26. Acts xxi. 21. If τίνα, it is, *ye have need of the teaching you what are the rudiments &c.* It is then like (though with the addition here of τοῦ before the infinitive) 1 Thess. iv. 9, οὐ χρείαν ἔχετε γράφειν ὑμῖν (with no accusative expressed before γράφειν, as here none before διδάσκειν). In 1 Thess. v. 1 the active γράφειν is replaced by the passive γρά-

*τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ
Θεοῦ, καὶ γεγόνατε χρείαν ἔχοντες γάλακτος,*
13 *οὐ στερεᾶς τροφῆς. πᾶς γὰρ ὁ μετέχων γά-*

v. 12. *Or* τινὰ. *Or* καὶ οὐ.

φεσθαι (impersonal), *that it be written to you, that you be written to.*

τὰ στοιχεῖα] Derived from στοῖχος (*a row*), it seems to suggest as its *first* meaning the *members* of a στοῖχος, the elements which compose it, and so (as its readiest illustration) *the letters of the alphabet.* More elaborate accounts of it have been given, but this seems adequately to explain its two scriptural senses, which are (1) the rudiments of learning, and (2) the elements of nature. Of the former application we have examples in Gal. iv. 3, 9, and in Col. ii. 8, 20, where the ceremonial law is described (with the addition of τοῦ κόσμου in three of the four places) as a rudimentary system using the material world as its instrument of instruction. The latter sense, that of the natural elements (earth, air, fire, water), is found in Wisd. vii. 17, εἰδέναι σύστασιν κόσμου καὶ ἐνέργειαν στοιχείων. 2 Pet. iii. 10, 12, στοιχεῖα δὲ καυσούμενα λυθήσεται...στοιχεῖα καυσούμενα τήκεται. In the present instance the former is clearly the meaning, *the rudiments, the alphabet*, of Christian doctrine.

τῆς ἀρχῆς] May either (1) be attached to τὰ στοιχεῖα, *the rudiments belonging to the beginning, the initial rudiments*, upon which combined phrase τῶν λογίων hangs; or (2) be taken as the substantial genitive on which τῶν λογίων is suspended, in the sense of *the beginning* (*first principles*) *of the* λόγια. The same question will arise upon v. 1, τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, which also might bear either interpretation; *the initial doctrine of Christ*, or *the doctrine of the beginning* (*first principles*) *of Christ.* The Revised Version prefers the latter. But the phrase *the beginning of Christ* seems to want the help of some parallel use of ἀρχή. In the absence of this the former construction appears to be preferable.

λογίων] Rom. iii. 2, ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. Num. xxiv. 4, 16, φησὶν ἀκούων λόγια Θεοῦ. Psalm xii. 7, τὰ λόγια Κυρίου λόγια ἁγνά. cxix. 103. Acts vii. 38. 1 Pet. iv. 11. The term λόγια is used also of *human* words. Psalm xix. 15, καὶ ἔσονται εἰς εὐδοκίαν τὰ λόγια τοῦ στόματός μου κ.τ.λ.

γάλακτος κ.τ.λ.] For the metaphor, compare 1 Cor. iii. 2,

λακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γάρ
ἐστιν· τελείων δέ ἐστιν ἡ στερεὰ τροφή, 14
τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασ-

γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα.

13. πᾶς γάρ] Reason for hesitation in entering upon the new topic. *The* λόγος *is* δυσερμήνευτος *to persons in your condition, for those who require milk for their sustenance are in that infantine state which is* ἄπειρος λόγου δικαιοσύνης. There is a little blending of the figure and the thing signified by it—that is, of the natural and the spiritual infancy—in the introduction of the words ἄπειρος λ. δ. where they occur. They compel us to understand the μετ. γαλ. more or less metaphorically.

ἄπειρος] *Without experience of.* The word is used only here in the New Testament. In the Septuagint it occurs three times. Jer. ii. 6, ἐν γῇ ἀβάτῳ καὶ ἀπείρῳ (*endless, limitless*). Zech. xi. 15, ποιμένος ἀπείρου (*inexperienced, ignorant*). Wisd. xiii. 18, τὸν ἀπειρότατον (*most helpless*). In the Septuagint it is always used absolutely, without a genitive.

λόγου δικ.] The absence of the article lays the stress on the *quality*. *Such a thing as a* λόγος δικαιοσύνης. The *phrase* is like that of 1 Cor. xii. 8, λόγος σοφίας...λόγος γνώσεως. 2 Cor. vi. 7, ἐν λόγῳ ἀληθείας. Phil. ii. 16, λόγον ζωῆς. 1 Thess. ii. 5, ἐν λόγῳ κολακείας. James i. 18, λόγῳ ἀληθείας. *Speech, discourse, doctrine, having as its characteristic feature righteousness*, Christian holiness in relation to God and man. For δικαιοσύνη in this broad general sense compare Rom. vi. 13, 16, 18, 19. 2 Cor. vi. 7, 14. Eph. iv. 24. v. 9. vi. 14. Phil. i. 11. 1 Tim. vi. 11. &c.

νήπιος] 1 Cor. iii. 1, ὡς νηπίοις ἐν Χριστῷ.

14. τελείων δέ] In verse 13 the *spiritual* infancy predominated, here the *natural*. The two are inextricably blended.

τελείων] *Mature.* The opposite of νήπιος. Eph. iv. 13, 14, εἰς ἄνδρα τέλειον...ἵνα μηκέτι ὦμεν νήπιοι. 1 Cor. xiii. 10, 11, ὅταν δὲ ἔλθῃ τὸ τέλειον...ὅτε ἤμην νήπιος κ.τ.λ. xiv. 20, μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶν τέλειοι γίνεσθε.

ἡ στερεὰ τρ.] Either (1) the στερεᾶς τροφῆς (*without* the article) of verse 12 is here taken up *with* the article. *That* στ. τρ. Or (2) the article may be *generic*. *All* στ. τρ.

ἕξιν] *Habit.* The result of practice. The word occurs only here in the New Testament. In the Septuagint it seems to be used (sometimes if not al-

μένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

VI. 1 Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν

ways) for the body itself. Jud. xiv. 9, ἐκ τῆς ἕξεως τοῦ λέοντος ἐξεῖλε τὸ μέλι.

αἰσθητήρια] *Organs of sense.* Only here in the New Testament. In the Septuagint, Jer. iv. 19, καὶ τὰ αἰσθητήρια τῆς καρδίας μου.

γεγυμνασμένα] *Trained.* Also xii. 11, τοῖς δι' αὐτῆς γεγυμνασμένοις. 1 Tim. iv. 7. 2 Pet. ii. 14. In the Septuagint, 2 Macc. x. 15 (only).

διάκρισιν] *Discrimination.* Rom. xiv. 1, μὴ εἰς διακρίσεις διαλογισμῶν. 1 Cor. xii. 10, ἄλλῳ δὲ διακρίσεις πνευμάτων. In the Septuagint, Job xxxvii. 16 (only). For διακρίνειν, see Matt. xvi. 3, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν. Also Job xii. 11, οὖς μὲν γὰρ ῥήματα διακρίνει, λάρυγξ δὲ σῖτα γεύεται [ἑαυτῷ].

καλοῦ τε καὶ κακοῦ] Gen. ii. 9, καλὸν εἰς βρῶσιν...καὶ τὸ ξύλον τοῦ εἰδέναι γνωστὸν καλοῦ καὶ πονηροῦ. iii. 6 (7 B), καλὸν τὸ ξύλον εἰς βρῶσιν...2 Sam. xix. 35, μὴ (A, εἰ μὴν B) γνώσομαι ἀναμέσον ἀγαθοῦ καὶ κακοῦ; Isai. vii. 16, πρὶν ἢ γνῶναι τὸ παιδίον ἀγαθὸν ἢ κακόν. The *primary* idea of the text is the physical, for which ἀγαθὸν and καλόν, κακὸν and πονηρόν, seem (from the above passages) to be used indiscriminately. And the word αἰσθητήρια seems decisive in favour of this interpretation.

VI. 1. Διό] *Wherefore. Considering the shamefulness of such backwardness.*

ἀφέντες] *Letting go. Leaving alone.* Not in the sense of *forgetting* or *discarding*, but in that of *taking for granted*, *presupposing*, and *rising from these to higher attainments.*

τὸν τῆς ἀρχῆς τ. Χ. λ.] See note on v. 12. *The initial (elementary) word (doctrine) of Christ.*

τὴν τελ.] The article either (1) refers to the τελείων of v. 14, *that* τελειότης which has been implied in the mention of τέλειοι above. Or (2) it is *generic. All* τελειότης.

τελειότητα] *Maturity. Ripeness of age* in Christ. The noun occurs only here and in Col. iii. 14. See note on v. 14, τελείων.

φερώμεθα] *Let us be borne along.* The idea is that of (1) *impulse*, (2) *impetuosity. Movement under a motive power.* Acts ii. 2. Heb. ix. 16. 2 Pet. i. 21, ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ Θεοῦ ἄνθρωποι. The ques-

θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν

tion arises, whether (1) the *author* speaks here, using the plural of authorship, and proposing a thesis for treatment in an opening section; or (2) the *man*, identifying himself with his fellow Christians, and animating himself and them to a higher attainment in Christian knowledge and life. The former view appears to be that of the Revised Version, which evidently regards λόγον as *discourse*, not *doctrine* (perhaps on the strength of v. 11, ὁ λόγος), and renders it, *let us cease to speak of*, &c. But this seems far less touching and beautiful than the alternative, and less suitable to the grave passage which follows in verse 4 as the *reason* for the φερώμεθα. There may well, however, be so much of the *other* thought, in combination with this, as that the writer hopes to *aid* them in the higher attainment by his proposed teaching, and says, *Let us press on together in this course, I in my place and you in yours; I teaching and leading, you learning and following.*

μὴ πάλιν] *Not laying again and again a foundation, composed of elementary particulars of Christian doctrine such as these six which follow.*

θεμέλιον] See 1 Cor. iii. 10—12. There the foundation is described as a single unit, Jesus Christ Himself. Here, the point of view being different, a few separate elements of fundamental doctrine are enumerated, as specimens doubtless of many. For θεμέλιος as a masculine in the singular, see the passage just referred to (ἄλλον...τὸν κείμενον). Also 2 Tim. ii. 19, ὁ μέντοι στερεὸς θεμέλιος κ. τ. λ. Rev. xxi. 19, 20, ὁ θεμέλιος ὁ πρῶτος κ.τ.λ. The other passages are indecisive as to the gender in the singular, and both genders are found in the plural: θεμέλιοι in Heb. xi. 10 and Rev. xxi. 14, 19: θεμέλια Acts xvi. 26. In the Septuagint the masculine only seems to be used in the singular, and the neuter to preponderate greatly in the plural.

καταβαλλόμενοι] The middle voice of καταβάλλειν is found only here in the New Testament. Compare 2 Macc. ii. 13, καταβαλλόμενος (*founding*) βιβλιοθήκην. v. 6. *Depositing for ourselves* (as if low down in the ground). Plato, &c., are quoted for this use.

μετανοίας ἀπό] Six elementary points follow, forming three pairs. Repentance and faith are naturally the first two.

μετανοίας] *An after-thought, a changed state of mind.* The word is formed like ἔννοια (iv. 12). Here (with ἀπό) it expressly refers to a *former* state.

2 ἔργων καὶ πίστεως ἐπὶ Θεόν, βαπτισμῶν διδαχῆς

vi. 2. *Or* διδαχὴν.

And so the *verb*, with ἀπὸ (Acts viii. 22, μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης), or ἐκ (Rev. ii. 21, 22, οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς κ.τ.λ. ix. 20, 21, ἐκ τῶν ἔργων ...ἐκ τῶν φόνων κ.τ.λ. xvi. 11), or ἐπὶ (2 Cor. xii. 12, ἐπὶ τῇ ἀκαθαρσίᾳ κ.τ.λ.). Elsewhere with εἰς τὸν Θεόν (Acts xx. 21).

νεκρῶν] *Dead*, *lifeless*, because destitute of the true life towards, from, and in God. So ix. 14, καθαριεῖ τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν Θεῷ ζῶντι.

πίστεως] *Soul's sight.* Realization of the invisible (xi. 1). Specially, *Christian* conviction, apprehension of things and persons revealed by and in Christ. With a *genitive*, Mark xi. 22, ἔχετε πίστιν Θεοῦ. Acts iii. 16. Rom. iii. 22, 26, διὰ πίστεως Ἰησοῦ Χριστοῦ...τὸν ἐκ πίστεως Ἰησοῦ. Gal. ii. 16, 20. iii. 22. Eph. iii. 12. Phil. iii. 9. James ii. 1. Rev. xiv. 12. Or with εἰς, Acts xx. 21, τὴν εἰς Θεὸν μετάνοιαν καὶ πίστιν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν. xxiv. 24. xxvi. 18. Col. ii. 5. Or with πρός, 1 Thess. i. 8, ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεόν. Or with ἐν, 1 Tim. iii. 13, ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ. Or with ἐπὶ and an accusative, as here. The *verb* (πιστεύειν) with ἐπὶ and an accusative is more common than the *noun* (πίστις). See Acts ix. 42, ἐπίστευσαν πολλοὶ ἐπὶ τὸν Κύριον. xi. 17. xvi. 31. xxii. 19. Rom. iv. 5, 24. Each construction enumerated above has its point of difference. The simple genitive is the least marked, *realization of.* With εἰς, the thought is that of *union;* with πρός, that of *relation;* with ἐν, that of *rest;* with ἐπί, that of *direction.*

2. βαπτισμῶν διδαχῆς] In *construction* διδαχῆς precedes βαπτισμῶν. We have here the first member of a second pair of fundamental truths. *Doctrine* (*instruction*) *of* (*concerning*) βαπτισμοί. The form βάπτισμα is the regular one for the distinctive ordinance of baptism, whether that of John (Matthew, Mark, Luke, Acts) or of Christ (Rom. vi. 4. Eph. iv. 5. 1 Pet. iii. 21). In Col. ii. 12 the reading varies between βαπτισμῷ and βαπτίσματι. The masculine form (always in the plural) is found only here and ix. 10 (διαφόροις βαπτισμοῖς) and Mark vii. 4, where it is expressly applied to the Jewish ceremonious washings of vessels and tables. (Neither form occurs in the Septuagint.) It cannot be regarded here as synonymous with the rite of baptism, though from its position as

ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν καὶ

vi. 2. *Or omit the 2nd τε.*

one of the foundation truths of the Gospel we might be inclined so to understand it. *The doctrine of washings* seems rather to point to the typical ablutions of all kinds preserved by the ceremonial law, and to their intended testimony to the defilement of fallen nature and its purification by the blood of Christ. This seems better than to explain the peculiar form and the plural number by bringing in *other baptisms*, such as that of Jewish proselytes, or that of the Baptist, of which the former was of human institution and the latter temporary in its intention. The διδαχὴ of types was no inappropriate part of the elementary instruction of Hebrew Christians, whether in its reference to atonement or to sanctification.

ἐπιθέσεώς τε χ.] If the above interpretation of the διδαχὴ βαπτισμῶν is correct, it may be well to keep that clause distinct and separate, and so to make ἐπιθέσεως depend not upon διδαχῆς but upon θεμέλιον. (This however is doubtful, and not of much importance.) Of the ἐπίθεσις χειρῶν, not as an act of *blessing* (Matt. xix. 15. &c.), and not as a preliminary to *healing* (Matt. ix. 18. Acts xxviii. 8. &c.), but as a Christian *ordinance*, there are two kinds. The one is *ordination* (Acts vi. 6. 1 Tim. iv. 14. v. 22. 2 Tim. i. 6), the other that *sequel and complement of baptism* of which we have examples in Acts viii. 17, &c. and xix. 6. To this last the text refers. It is made one of the rudimentary truths of Christianity, doubtless with reference to that communication of the Holy Spirit, testified in the early Church by supernatural gifts, which shared with the forgiveness of sins the foremost place in the new Gospel (Acts ii. 38). Of this ordinance *confirmation* is either the continuation or the imitation. Why not the former? Miraculous gifts were never the chief part of the spiritual endowment (1 Cor. xiii. 1, 2). Supernatural grace is as necessary and as real now. Infant Baptism, when it became the *rule* of the Church, made a spiritual *coming of age* indispensable. It is significant that the outward rite, the ἐπίθεσις χειρῶν, is the same in confirmation and in ordination. Confirmation too is a gift of *ministry*, though it be only in lay offices, or in very humble offices, in the Church which is Christ's body. We have thus, in the second pair of foundation truths, virtually the two all-important doctrines of Atonement and of the Spirit, and the apparent

3 κρίματος αἰωνίου. καὶ τοῦτο ποιήσομεν ἐάνπερ
4 ἐπιτρέπῃ ὁ Θεός. ἀδύνατον γὰρ τοὺς ἅπαξ

inferiority of this pair to the preceding and the following is exchanged for an absolute equality. And if there might seem at first sight to be something casual or arbitrary in the choice of these six fundamentals, that view has disappeared in the examination of them. Repentance and Faith—Atonement and the Spirit—Resurrection and Judgment—what could have been added of equal dignity?

ἀναστάσεώς τε] Like the rest of the list this clause depends upon θεμέλιον. The absence of articles gives the whole the character of a *catalogue.* The phrase ἀνάστασις νεκρῶν (without articles) occurs in Acts xvii. 32. xxiii. 6. xxiv. 21. 1 Cor. xv. 12, &c. In Acts xxiv. 15 it is expanded into ἐλπίδα ἔχων εἰς τὸν Θεὸν...ἀνάστασιν μέλλειν ἔσεσθαι δικαίων τε καὶ ἀδίκων. In John v. 29 it is distributed into an ἀνάστασις ζωῆς and an ἀνάστασις κρίσεως.

καὶ κρίματος] We might have expected κρίσεως. But see John ix. 39, εἰς κρίμα ἐγὼ... ἦλθον. Acts xxiv. 25, καὶ τοῦ κρίματος τοῦ μέλλοντος. The difference is that between *trial* and *sentence.* See ix. 27, ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις.

αἰωνίου] See v. 9, and note on i. 8. When the subject is (as here) a world beyond death, we can know nothing of *limitations* save what Scripture may tell.

3. καὶ τοῦτο ποιήσομεν] *We will execute this purpose*—of rising to a higher height of Christian attainment—*you and I together.*

ἐάνπερ ἐπιτρέπῃ ὁ Θεός] A reverent recognition of the difficulty of the task undertaken. Compare 1 Cor. xvi. 7, ἐὰν ὁ Κύριος ἐπιτρέψῃ (revised text). There the permission is spoken of as a single act, here as continuous. Compare James iv. 15, ἐὰν ὁ Κύριος θελήσῃ.

4. ἀδύνατον γάρ] Reason for pressing forward. *Backwardness is of the genus of apostasy, and apostasy is the sin unto death.* There is some difficulty in arranging the five participial clauses which follow. They are all included in the τούς. But are they five *separate* clauses, or are some of them *combined first* and *then* appended? It seems best to combine the words from the former γευσαμένους to αἰῶνος inclusive, and to attach them by the former τε (*and*) to ἅπαξ φωτισθέντας, thus making the members of the whole phrase three instead of five in number. Thus: τοὺς (1) ἅπαξ

φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς τῆς

φωτισθέντας, (2) γευσαμένους τε ...καὶ γενηθέντας...καὶ γευσαμένους, (3) καὶ παραπεσόντας. This differs (1) from the *text* of the Revised Version in detaching γευσαμένους τε from φωτισθέντας and attaching it to what follows; (2) from the *margin* of the Revised Version (which it otherwise resembles) in rendering the former τε *and* instead of *both*. Compare 1 Cor. i. 30, ὃς ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις. There also the *margin* of the Revised Version makes τε *both* instead of *and*, and introduces into its *text* a further unnecessary complication. It is simpler and better to begin by combining the three nouns (δικαιοσύνη, ἁγιασμὸς, ἀπολύτρωσις) with each other, and then to append them (thus combined) by the particle τε (*and*) to the σοφία above. A doubt will sometimes suggest itself whether, after all, such a particularity may not be hypercriticism, and whether the Authorized Version may not have done wisely in reading all the clauses (in both passages) as consecutive and separate.

ἅπαξ] *Once for all*. It is used eight times in this Epistle, and only six times in the rest of the New Testament. It is always distinguished from ποτὲ as *semel* from *quondam*. The place where it is most difficult to preserve its proper sense is Jude 5 (εἰδότας ἅπαξ πάντα), which however the Revised Version rightly renders, *though ye know all things once for all*. (Like 1 John ii. 20, χρῖσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα.)

φωτισθέντας] The verb φωτίζειν is used with (1) *things*, and (2) *persons*. (1) *To light up, to bring to light;* as 1 Cor. iv. 5, τὰ κρυπτὰ τοῦ σκότους. 2 Tim. i. 10, ζωὴν καὶ ἀφθαρσίαν. Rev. xviii. 1. &c. (2) *To enlighten* or *illuminate;* as Luke xi. 36. John i. 9, πάντα ἄνθρωπον. Eph. i. 18. iii. 9. Here, and in x. 32 (φωτισθέντες), it is applied to that first great illumination which is the believing reception of Christ.

τῆς δ. τῆς ἐπουρ.] At first sight we might understand this of the Holy Spirit. See John iv. 10 (comparing vii. 37—39). Acts ii. 38, τὴν δωρεὰν τοῦ ἁγίου πνεύματος. viii. 20. x. 45. xi. 17. But the express mention of the Holy Spirit in the next clause forbids this. We must take it as expressing the great all-including gift of redemption itself (John iii. 16). Compare Rom. iii. 15—17, ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ...τὸ δώρημα... τῆς χάριτος καὶ τῆς δωρεᾶς τῆς

ἐπουρανίου καὶ μετόχους γενηθέντας πνεύματος
5 *ἁγίου καὶ καλὸν γευσαμένους Θεοῦ ῥῆμα δυνά-*
6 *μεις τε μέλλοντος αἰῶνος, καὶ παραπεσόντας,*

δικαιοσύνης. 2 Cor. ix. 15, χάρις τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ. For ἐπουρανίου see note on iii. 1.

μετόχους] See note on i. 9.

γενηθέντας] That is, *when you first believed and were baptized.*

πνεύματος ἁγίου] See note on ii. 4.

5. καὶ καλὸν γευσ.] Here γεύεσθαι has the accusative: in verse 4 it had its usual genitive. The two constructions seem to be equally used in the Septuagint. Thus Job xii. 11, λάρυγξ δὲ σῖτα γεύεται. xxxiv. 3, λάρυγξ γεύεται βρῶσιν. Ecclus. xxxvi. 19, φάρυγξ γεύσεται βρώματα θήρας. But in the New Testament the accusative is found only here and in John ii. 9, ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον (*tasted the water as having become wine; tasted that the water had become wine*). Such a writer as the author of this Epistle would scarcely have repeated the word, and at the same time varied the construction, in two contiguous verses, without a reason, and the place of καλὸν suggests it. The sense is, *and tasted* Θεοῦ ῥῆμα *as* καλόν, or, *tasted that the word of God is good*, or, *tasted the goodness of the word of God.* It is in fact equivalent to γευσαμένους ὅτι καλόν ἐστιν. See 1 Pet. ii. 3 (from Psalm xxxiv. 8), εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος.

Θεοῦ ῥῆμα] Without the article. *Such a thing as.* The stress lies upon the *quality.* The ῥῆμα is, however, the Gospel. See note on Rom. x. 8, ἐγγύς σου τὸ ῥῆμά ἐστιν...τοῦτ᾽ ἔστιν, τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. Eph. v. 26, ἐν ῥήματι. vi. 17, τὴν μάχαιραν τοῦ πνεύματος, ὅ ἐστιν ῥῆμα Θεοῦ. 1 Pet. i. 25, τοῦτο δέ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

δυνάμεις τε] Evidently depending upon γευσαμένους, and still accusative. Is it that the καλὸν still accompanies the γευσαμένους, as though to say, *and tasted the goodness of the* δυνάμεις? Or is it only that it would have been stiff and awkward to change back to the genitive? The former explanation seems the right one: καλὰς γευσαμένους (that is, ὅτι καλαί εἰσιν).

μέλλοντος αἰῶνος] *Powers of (belonging to) a future* αἰών, but capable of imparting their glory and beauty (see last note) to dwellers in the present. The μέλλων αἰὼν is the ὁ αἰὼν ἐκεῖνος (in contrast with ὁ αἰὼν οὗτος of

πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας

the verse before) of Luke xx. 35. It is practically identical with ἡ οἰκουμένη ἡ μέλλουσα of ii. 5, only expressed under the figure of time, not of space. It is the Messianic age (see note on i. 2, τῶν ἡμερῶν τούτων) which, though nominally and doctrinally begun with the first Advent (as completed on the day of Pentecost), is still practically postponed till the second Advent. The αἰὼν is still μέλλων, but it projects its δυνάμεις upon the believing inmates of the present. These δυνάμεις were once, in part at least, miraculous gifts (see ii. 4, ποικίλαις δυνάμεσιν), but their higher manifestation, even then, was in spiritual graces and therefore the γενέσθαι is still applicable.

6. καὶ παραπεσόντας] This brief clause bears the whole weight of the terrible contrast between the past state (with its many gracious particulars) and the lapse from it. *All these experiences of grace—and all forfeited.*

παραπεσόντας] Again an aorist of the single act. The many blessings enumerated above are all dated from the moment of believing: so the forfeiture is summed up in the one act of apostasy. The verb παραπίπτειν occurs only here in the New Testament. But in the Septuagint it is often used by Ezekiel, generally in combination with its cognate noun παράπτωμα, as in xiv. 3. xv. 8. xviii. 24, ἐν τῷ παραπτώματι αὐτοῦ ᾧ παρέπεσε...ἀποθανεῖται (where the last word gives to the παραπίπτειν the emphasis of the passage before us). xx. 27. xxii. 4. The substantive παράπτωμα, *a fall beside* (*the way*), is St Paul's word for (1) *the fall of man* in Rom. v. 15, 17, 18, τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνὸς κ.τ.λ. (2) *the national fall of Israel* in Rom. xi. 11, 12. Elsewhere its use is more general, as in Matt. vi. 14. Rom. iv. 25. 2 Cor. v. 19. Gal. vi. 1. Eph. i. 7. ii. 1, 5. Col. ii. 13. &c. The context points to the actual sin of apostasy as the meaning of the text. Thus it corresponds with the unpardonable sin in its application to *disciples* in Luke xii. 10, 1 John v. 16, and Heb. x. 29. It is the final throwing away of grace, not any one sin of exceptional heinousness, which is the subject of all these passages. The *other* form of the unpardonable sin is that of obstinately resisting the evidences of the Gospel as borne by the Holy Spirit in Christ and His Church (Matt. xii. 31, 32. Mark iii. 29).

πάλιν] *Again.* They had

ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζον-
7 *τας. γῆ γὰρ ἡ πιοῦσα τὸν ἐπ᾽ αὐτῆς ἐρχόμενον*
πολλάκις ὑετόν, καὶ τίκτουσα βοτάνην εὔθετον

been renewed *once* when they became Christians.

ἀνακαινίζειν] Only here in the New Testament. (Elsewhere ἀνακαινοῦν is the form of the verb. 2 Cor. iv. 16. Col. iii. 10.) In the Septuagint it occurs in Psalm xxxix. 2. ciii. 5. civ. 30, ἀνακαινιεῖς τὸ πρόσωπον τῆς γῆς. Lam. v. 21. 1 Macc. vi. 9.

ἀνασταυροῦντας] Added in aggravation of the guilt of apostasy. *Crucifying as they do, &c.* The apostate Christian treats Christ as an impostor, and joins those who said (John xix. 7), ὀφείλει ἀποθανεῖν, ὅτι υἱὸν Θεοῦ ἑαυτὸν ἐποίησεν. The word ἀνασταυροῦν occurs nowhere else in the New Testament or the Septuagint. In classical use it means simply *to crucify* (ἀνὰ in the sense of *up*). But since σταυροῦν is constantly used in the New Testament for the act of *crucifying*, the compound with ἀνὰ may well have the further sense of *crucifying again* or *afresh*, a well-known use of ἀνὰ in composition.

ἑαυτοῖς] *To* (or *for*) *themselves.* The thought is that of *wilfulness* rather than of *detriment.* Rom. xiii. 2, ἑαυτοῖς κρίμα λήμψονται.

τὸν υἱὸν τ. Θ.] The august title marks the heinousness of the treatment.

παραδειγμ.] Only here in the New Testament. (Matt. i. 19, δειγματίσαι, revised text.) In the Septuagint, Num. xxv. 4, παραδειγμάτισον αὐτοὺς τῷ Κυρίῳ κατέναντι τοῦ ἡλίου. Jer. xiii. 22. Ezek. xxviii. 17. *To make an example of, to put to open shame.* (Jude 7, πρόκειντα δεῖγμα.)

7. γῆ γάρ] *It is in grace as it is in nature. Opportunity lost, beneficent influence thrown away, is irrecoverable. Impossible to renew them again—for, &c.* They are like land upon which rain has fallen with no response of fertility, and which now must be given up to its barrenness.

γῆ] *Land, ground.* Luke xiii. 7, ἵνα τί καὶ τὴν γῆν καταργεῖ; &c.

πιοῦσα] Deut. xi. 11, ἡ δὲ γῆ εἰς ἣν [σὺ] εἰσπορεύῃ...ἐκ τοῦ ὑετοῦ τοῦ οὐρανοῦ πίεται ὕδωρ. The aorist sums up the past receiving of rain into a single act, and then the present (τίκτουσα) expresses its continuous consequence.

ἐρχόμενον] Luke xii. 54, ὄμβρος ἔρχεται.

ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ· ἐκφέρουσα δὲ ἀκάνθας 8
καὶ τριβόλους ἀδόκιμος καὶ κατάρας ἐγγύς, ἧς τὸ τέλος εἰς καῦσιν.

ὑετόν] Acts xiv. 17, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους.

βοτάνην] Only here in the New Testament. See Gen. i. 11, 12, βλαστησάτω ἡ γῆ βοτάνην χόρτου κ.τ.λ. Exod. x. 12, 15. &c.

εὔθετον] Properly, *well-placed;* and so, *convenient, suitable, serviceable,* &c. Luke ix. 62, εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ Θεοῦ. xiv. 35. Psalm xxxii. 6, ἐν καιρῷ εὐθέτῳ.

δι' οὓς] *For the sake of whom. For whose benefit.*

καὶ γ.] *Also* (as well as being *serviceable* to them). The *verb* occurs only here in the New Testament (γεώργιον, 1 Cor. iii. 9: γεωργός often). 1 Chron. xxvii. 26, ἐπὶ δὲ τῶν γεωργούντων τὴν γῆν τῶν ἐργαζομένων.

εὐλογίας] Gen. xxvii. 27, ὡς ὀσμὴ ἀγροῦ πλήρους ὃν ηὐλόγησε Κύριος.

8. ἐκφέρουσα δέ] *But if it* (ἡ γῆ, understood from γῆ above) *brings forth.* Gen. i. 12, καὶ ἐξήνεγκεν ἡ γῆ βοτάνην χόρτου.

ἀκάνθας καὶ τρ.] Gen. iii. 17, 18 (18, 19 B), ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου...ἀκάνθας καὶ τριβόλους ἀνατελεῖ σοι. Hos. x. 8, ἄκανθαι καὶ τρίβολοι ἀναβήσονται ἐπὶ τὰ θυσιαστήρια αὐτῶν. The New Testament has ἄκανθαι (from ἀκή, *a point*) in three connexions. (1) Matt. vii. 16, ἀπὸ ἀκανθῶν σταφυλάς. (2) Matt. xiii. 7, &c., ἔπεσεν ἐπὶ τὰς ἀκάνθας κ.τ.λ. Mark iv. 7, &c. Luke viii. 7, &c. (3) Matt. xxvii. 29, στέφανον ἐξ ἀκανθῶν. John xix. 2. For τρίβολοι (τριβελής, *three-pointed*) in the New Testament see only Matt. vii. 16, ἢ ἀπὸ τριβόλων σῦκα;

ἀδόκιμος] The opposite of δόκιμος (from δέχεσθαι), and so *unacceptable, unapprovable, unworthy, rejected after trial, refuse, reprobate.* Isai. i. 22, τὸ ἀργύριον ὑμῶν ἀδόκιμον. 1 Cor. ix. 27. 2 Cor. xiii. 5, 6, 7. 2 Tim. iii. 8. Tit. i. 16, πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

κατάρας ἐγγύς] Compare viii. 13, ἐγγὺς ἀφανισμοῦ. The thought of κατάρα may come from Gen. iii. 17, ἐπικατάρατος ἡ γῆ. The expression is softened, to avoid the appearance of absolutely condemning the readers.

ἧς τὸ τέλος] In form like 2 Cor. xi. 15, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν. Phil. iii. 19, ὧν τὸ τέλος ἀπώλεια.

εἰς καῦσιν] Deut. xxix. 22,

9 Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ
κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως
10 λαλοῦμεν. οὐ γὰρ ἄδικος ὁ Θεὸς ἐπιλαθέσθαι

23, ὄψονται τὰς πληγὰς τῆς γῆς ἐκείνης...θεῖον καὶ ἅλα κατακεκαυμένον· πᾶσα ἡ γῆ αὐτῆς οὐ σπαρήσεται...ὥσπερ κατεστράφη Σόδομα καὶ Γόμορρα κ.τ.λ.

9. πεπείσμεθα δέ] *Such is the fate of the Christian who has sinned the fatal sin, of having finally received the grace of God in vain. But we have better hopes for you.* For πεπείσμεθα, compare Rom. xv. 14, πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύνης κ.τ.λ. And for a like turn from severity to tenderness, Gal. v. 10, ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε.

ἀγαπητοί] Only here in this Epistle. Rom. xii. 19. 2 Cor. vii. 1. xii. 19. Phil. iv. 1. 1 Pet. ii. 11. iv. 12. 2 Pet. iii. 1, 8, 14, 17. 1 John ii. 7. iii. 2, 21. iv. 1, 7, 11. Jude 3, 17, 20.

τὰ κρ. κ. ἐχ. σ.] *Those things which are better* (*than the above*) *and pertaining to salvation.* For κρείσσονα, see note on i. 4, κρείττων.

ἐχόμενα] The middle ἔχεσθαι (τινός) is *to hold* or *cling to*, and so (of a *thing*) *to be next to.* Mark i. 38, εἰς τὰς ἐχομένας κωμοπόλεις. Acts xx. 15. xxi. 26, τῇ ἐχομένῃ ἡμέρᾳ. (Hence ἑξῆς, Luke ix. 37, ἐν τῇ ἑξῆς ἡμέρᾳ. Acts xxi. 1. &c.) Here, *pertaining to.*

σωτηρίας] See note on i. 14.

εἰ καί] Only here in this Epistle. Most frequent in 2 Cor. *If even. If it is even the case that.* Often with no touch of uncertainty. 2 Cor. iv. 7, εἰ δὲ καὶ ἔλαβες. vii. 12, ἄρα εἰ καὶ ἔγραψα. Col. ii. 5, εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι. And so it is found even with οὐ. Luke xi. 8, εἰ καὶ οὐ δώσει. xviii. 4. 2 Cor. xii. 11, εἰ καὶ οὐδέν εἰμι.

οὕτως] *So as above* (v. 11—vi. 8).

10. ἄδικος] *Unjust*, not because withholding a reward earned by merit, but because faithless to His promise and engagement in Christ. Compare another aspect of the same thought in 1 John i. 9, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας κ.τ.λ. The *justice* there is not founded on man's abstract right to forgiveness (a contradiction in terms), but on the διαθήκη of God in Christ.

ἐπιλαθέσθαι] xiii. 2, 16.

τοῦ ἔργου] *The life-work. The sum of the individual Christian action.* See 1 Cor. iii. 13—15. Gal. vi. 4, τὸ δὲ ἔργον

τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες. ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν 11

ἑαυτοῦ δοκιμαζέτω ἕκαστος. 1 Thess. i. 3, μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως. v. 13, διὰ τὸ ἔργον αὐτῶν. 1 Pet. i. 17, κατὰ τὸ ἑκάστου ἔργον.

καὶ τῆς ἀγάπης] The revised text omits τοῦ κόπου before τῆς ἀγάπης. It probably came from 1 Thess. i. 3.

ἧς] For ἥν. The common attraction of the relative to the antecedent. See ix. 20, τῆς διαθήκης ἧς ἐνετείλατο.

ἐνεδείξασθε] The middle voice of ἐνδεικνύναι (*to indicate* or *point out*) expresses *to show as one's own, to manifest as a quality or attribute;* as (1) of *God*, Rom. ix. 17, 22 (from Exod. ix. 16). Eph. ii. 7. 1 Tim. i. 16. &c.; (2) of *man*, as here, and Rom. ii. 15. 2 Cor. viii. 24. Tit. ii. 10, πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθήν. iii. 2.

εἰς τὸ ὄνομα αὐτοῦ] *Towards His name.* That is, *towards Him as He is; towards Him as His word reveals Him.* See note on i. 4.

διακ. καὶ διακ.] *By having ministered and still ministering.* Rom. xv. 25, διακονῶν τοῖς ἁγίοις. (In this Epistle διακονεῖν occurs only here, διακονία only in i. 14.) Of uncertain derivation (conjecturally from an obsolete verb διάκω *to hasten*), διάκονος and its cognates (occurring nearly 100 times in the New Testament) are applied to service of any kind, whether to God or man. For example, (1) to serving in the house or at the table, in Matt. viii. 15. Mark i. 31. Luke iv. 39. x. 40. xvii. 8. xxii. 27. John xii. 2; (2) to personal attendance, Acts xix. 22. Philem. 13; (3) to charitable service, Acts vi. 2; (4) to the ministry of the Gospel, Acts vi. 4. Rom. xi. 13; (5) to angelic ministry, Matt. iv. 11. Heb. i. 14; (6) to Christ's own service on earth, Matt. xx. 28. Luke xxii. 27.

11. ἐπιθυμοῦμεν] *It is our heart's desire. We desire* is ambiguous. The Revised Version has sought to make it clear by substituting *may show* for *do show.* For ἐπιθυμεῖν in this good sense (and with an infinitive following it), compare Matt. xiii. 17, πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε. Luke xxii. 15, ἐπιθυμίᾳ ἐπεθύμησα τ. τ. π. φαγεῖν μεθ' ὑμῶν. 1 Pet. i. 12, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι. Add Phil. i. 23, τὴν ἐπιθυμίαν

τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληρο-
12 φορίαν τῆς ἐλπίδος ἄχρι τέλους, ἵνα μὴ νωθροὶ
γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακρο-

ἔχων εἰς τὸ ἀναλῦσαι κ.τ.λ. 1 Thess. ii. 17.

σπουδήν] From σπεύδειν, (1) *haste*, Deut. xvi. 3, ἐν σπουδῇ ἐξήλθετε ἐξ Αἰγύπτου. Mark vi. 25, εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα. Luke i. 39; (2) *earnestness*, Rom. xii. 8, 11. 2 Cor. vii. 11, 12. viii. 7, 8, 16. 2 Pet. i. 5. Jude 3.

πρός] *Unto. With a view to.* As the end and aim of the ἐνδείκνυσθαι.

πληροφορίαν] Col. ii. 2, πᾶν τὸ πλοῦτος τῆς πληροφορίας τῆς συνέσεως. 1 Thess. i. 5, καὶ πληροφορίᾳ πολλῇ. Heb. vi. 11, ἐν πληροφορίᾳ πίστεως. The original meaning of the verb πληροφορεῖν is *to bring full*, *to fill the measure of*, and so *to fulfil*, *complete*, or *satisfy*. With an accusative sometimes (1) of the *thing*: Luke i. 1, περὶ τῶν πεπληροφορημένων (*fully established* or *proved*) ἐν ἡμῖν πραγμάτων. 2 Tim. iv. 5, 17, τὴν διακονίαν σου πληροφόρησον... ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ. Sometimes (2) of the *person*: Rom. iv. 21, πληροφορηθεὶς (*fully assured*) ὅτι κ.τ.λ. Rom. xiv. 5, ἕκαστος ἐν τῷ ἰδίῳ νοῒ πληροφορείσθω. Col. iv. 12, τέλειοι καὶ πεπληροφορημένοι. The Revised Version here gives *fulness* in the text, *full assurance* in the margin. There is nothing in the derivation to suggest *assurance*, and the word *satisfy*, *satisfaction*, seems to be the sufficient idea both of verb and noun.

ἄχρι τέλους] In iii. 6 and 14 it is μέχρι τέλους. See note on ἄχρι, iv. 12.

12. νωθροί] See note on v. 11.

γένησθε] In v. 11 we have γεγόνατε. Here the condition is spoken of as not yet determined. A merciful discrepancy. *That ye may not turn out* (*be in the result*) *that which too many symptoms point to as your state now.*

μιμηταί] Not in the Septuagint (where however we have μιμεῖσθαι, Wisd. xv. 9, and μίμημα, Wisd. ix. 8). In the New Testament, verb and noun are peculiar to St Paul and this Epistle (xiii. 7, μιμεῖσθε τὴν πίστιν), with the single exception of 3 John 11 (μὴ μιμοῦ τὸ κακόν), for in 1 Pet. iii. 13 the revised text reads ζηλωταί. See 1 Thess. i. 6, μιμηταὶ ἡμῶν ἐγενήθητε. ii. 14. 2 Thess. iii. 7, 9, πῶς δεῖ μιμεῖσθαι ἡμᾶς κ.τ.λ. 1 Cor. iv. 16. xi. 1, μιμηταί μου γί-

θυμίας κληρονομούντων τὰς ἐπαγγελίας. τῷ 13
γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεός, ἐπεὶ κατ'

νεσθε καθὼς κἀγὼ Χριστοῦ. Eph. v. 1, γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ.

μακροθυμίας] From μακρόθυμος, *long* or *slow of wrath* (first found in Exod. xxxiv. 6, οἰκτίρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος), the substantive μακροθυμία is used both of *God* (Rom. ii. 4. ix. 22. 1 Tim. i. 16. 1 Pet. iii. 20. 2 Pet. iii. 15) and of *man* (2 Cor. vi. 6. Gal. v. 22. Eph. iv. 2. Col. i. 11. iii. 12. 2 Tim. iii. 10. iv. 2. James v. 10). In its human application it is most often employed as between man and man, ὑπομονὴ being the more distinctively suitable as between man and *God*.

κληρονομούντων] See note on i. 4. The idea of κληρονομεῖν (τι) is not *to be heir to*, but *to inherit, to enter upon the inheritance of*. In κληρονόμος both senses (*heir* and *inheritor*) are found, the former more frequently (Matt. xxi. 38. Gal. iv. 1. James ii. 5. &c.).

τὰς ἐπαγγελίας] Plural as in Rom. ix. 4, Ἰσραηλεῖται, ὧν...αἱ διαθῆκαι...καὶ αἱ ἐπαγγελίαι κ.τ.λ. Gal. iii. 16, τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι κ.τ.λ. Heb. vii. 6. xi. 13, 17. *The promises*. All the various announcements of God's purposes of good, made from time to time to Abraham and his descendants. It is possible that *later* promises, like those of Isaiah and other prophets, may be included in the plural phrase.

13. τῷ γάρ] *I say* διὰ μακροθυμίας, *and I say* ἐπαγγελίας —*for, &c.* He takes the latter first, and the former in verse 15. But indeed even the ὤμοσεν prepared the recipient for delay, and so for the need of μακροθυμία.

ἐπαγγειλάμενος] *Having made promise*. The promise was prior to the oath, and was repeated again and again (Gen. xii. xiii. xv. xvii. xviii. &c.) before the ὁρκωμοσία of Gen. xxii. The verb ἐπαγγέλλεσθαι has the two chief senses (in biblical as in classical Greek) of (1) *promising*, (2) *professing*. Thus (1) x. 23, πιστὸς γὰρ ὁ ἐπαγγειλάμενος. xi. 11. xii. 26. Mark xiv. 11. Acts vii. 5. Rom. iv. 21, ὃ ἐπήγγελται (middle in sense). Gal. iii. 19, ᾧ ἐπήγγελται (probably passive in sense as in form). Tit. i. 2. James i. 12. ii. 5. 2 Pet. ii. 19. 1 John ii. 25. (2) 1 Tim. ii. 10, γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν. vi. 21.

κατ' οὐδ.] Amos iv. 2, ὀμνύει Κύριος κατὰ τῶν ἁγίων αὐτοῦ. viii. 7, 14. Zeph. i. 5, καὶ τοὺς ὀμνύοντας κατὰ τοῦ Κυρίου κ.τ.λ. (Elsewhere with ἐν, or with

οὐδενὸς εἶχεν μείζονος ὀμόσαι, ὤμοσεν καθ'
14 ἑαυτοῦ, λέγων, Εἰ μὴν εὐλογῶν εὐλογήσω σε
15 καὶ πληθύνων πληθυνῶ σε. καὶ οὕτως μακ-
16 ροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας. ἄνθρωποι

simple dative or accusative.) Matt. xxvi. 63, ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος.

εἶχεν ... ὀμόσαι] For this (classical) use of ἔχειν with an infinitive, *to have* wherewith *to do*, *to be able to do*, compare Luke vii. 42, μὴ ἐχόντων αὐτῶν ἀποδοῦναι. xii. 4, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι. xiv. 14, οὐκ ἔχουσιν ἀνταποδοῦναί σοι. Acts iv. 14. xxv. 26. Tit. ii. 8.

καθ' ἑαυτοῦ] Gen. xxii. 16, κατ' ἐμαυτοῦ ὤμοσα, λέγει Κύριος. Isai. xlv. 23, κατ' ἐμαυτοῦ ὀμνύω, εἰ μὴν κ.τ.λ.

14. Εἰ μήν] Given in the Septuagint ἦ μήν. But found in Ezek. xxxiii. 27, ζῶ ἐγώ, εἰ μὴν ...πεσοῦνται. xxxiv. 8, ζῶ ἐγώ, λέγει Κύριος Κύριος, εἰ μὴν ἀντὶ τοῦ γενέσθαι κ.τ.λ. It is difficult not to imagine it a mixed and corrupt phrase, made up of εἰ μὴ and ἦ μήν, though equivalent in use to the latter.

εὐλογῶν εὐλ.] This is the usual way of reproducing the Hebrew form of strong asseveration, in which what in the Greek is a participle is an abbreviated infinitive. Sense: *I will abundantly bless thee, and abundantly multiply thee.*

εὐλογῶν] *To speak well of* becomes, if *God* speaks, *to do good to.* With Him benediction and benefaction are one.

15. ἐπέτυχεν] Yet in xi. 39, it is said of the Old Testament saints, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, and the reason is added, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν. In the same chapter, verse 33, ἐπέτυχον ἐπαγγελιῶν is apparently said of *living* men, and must mean either *obtained the utterance* to them by God, or *obtained the fulfilment* to them by God, of specific personal promises with reference to this life. It is plain that what *Abraham* is here said to have obtained was not the *utterance* but the *fulfilment* of promise, for the μακροθυμήσας was subsequent to the utterance, and the procuring cause of the ἐπέτυχεν. He is said then to have won by his patience either (1) the fulfilment to his seed after him of the earthly promise, or (2) the fulfilment to himself of the promise of the heavenly rest typified by the former, yet without *exhausting* the higher promise, which has, even for him, its *still future resurrection-glory*, and, for us, a fuller and nobler revelation *now* (κρεῖττόν τι, xi. 39), and an equal

γὰρ κατὰ τοῦ μείζονος ὀμνύουσιν, καὶ πάσης
αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος.
ἐν ᾧ περισσότερον βουλόμενος ὁ Θεὸς ἐπιδεῖξαι 17

share in the glory that waits for the second Advent. The latter of these two interpretations is decidedly to be preferred.

16. ἄνθρωποι γάρ] Reason for the ὤμοσεν καθ' ἑαυτοῦ of verse 13; 15 being treated as parenthetical. The μὲν of the received text is right in sense, but is probably the insertion of a classicist.

τοῦ μείζονος] *Him who is greater* than themselves, that is, God.

καὶ πάσης] *And that oath* (the article referring to the ὀμνύουσιν above) *is to them a limit* (*end*) *of all* ἀντιλογία.

ἀντιλογίας] *Gainsaying*, may be either (1) *contradiction*, as of one against one, whether in the form of *denial* or of *reproach*, or (2) *controversy*, *dispute*, a *mutual* gainsaying. For (1) see vii. 7, χωρὶς δὲ πάσης ἀντιλογίας. Jude 11, τῇ ἀντιλογίᾳ τοῦ Κορέ. (For its use in xii. 3 see the note there.) And so in the Septuagint, Num. xx. 13, τοῦτο [τὸ] ὕδωρ ἀντιλογίας, ὅτι ἐλοιδορήθησαν οἱ υἱοὶ Ἰσραὴλ ἔναντι Κυρίου. &c. Psalm lxxx. 6, ἔθου ἡμᾶς εἰς ἀντιλογίαν τοῖς γείτοσιν ἡμῶν. &c. For (2) see Exod. xviii. 16, ὅταν γὰρ γένηται αὐτοῖς ἀντιλογία, καὶ ἔλθωσι πρός με κ.τ.λ. Prov. xvii. 11, ἀντιλογίας ἐγείρει πᾶς κακός. xviii. 18, ἀντιλογίας παύει κλῆρος (A, σιγηρὸς B), ἐν δὲ δυνάσταις (A, δυναστείαις B) ὁρίζει. Here (considering the context) the former seems the more suitable sense. An oath removes all doubt as to the positiveness of an assertion. Precludes, for example, in the case of a promise, all doubt as to the serious intention of the giver.

πέρας] Elsewhere in the New Testament only in the plural, τὰ πέρατα τῆς γῆς (Matt. xii. 42. Luke xi. 31) or τῆς οἰκουμένης (Rom. x. 18 from Psalm xix. 4). But in the Septuagint, see Psalm cxlv. 3, τῆς μεγαλωσύνης αὐτοῦ οὐκ ἔστι πέρας. Dan. vii. 28, ἕως ὧδε τὸ πέρας τοῦ λόγου. &c.

εἰς βεβαίωσιν] *Unto confirmation. So as to confirm an assertion.* Noun only here and Phil. i. 7. But see βέβαιος ii. 2, and note. Also βεβαιοῦν, ii. 3. Mark xvi. 20. Rom. xv. 8. &c.

ὁ ὅρκος] See note on καὶ πάσης above.

17. ἐν ᾧ] *Wherein. In which state of things. This being so.*

περισσότερον] With ἐπιδεῖξαι. See note on ii. 1, περισσοτέρως.

βουλόμενος] Applied (as here) to *God* in Luke xxii. 42.

τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον
18 *τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν ὅρκῳ, ἵνα διὰ*

James i. 18. To *Christ*, in Matt. xi. 27. Luke x. 22. To the *Holy Spirit*, in 1 Cor. xii. 11.

ἐπιδεῖξαι] Only here in the Epistles. Matt. xvi. 1 (σημεῖον). xxii. 19 (νόμισμα). xxiv. 1 (οἰκοδομάς). Luke xvii. 14 (ἑαυτοὺς τοῖς ἱερ.). xx. 24 (δηνάριον). Acts ix. 39 (mid.). xviii. 28 (εἶναι τὸν Χρ. Ἰησοῦν).

κληρονόμοις] See notes on i. 2, 4.

τῆς ἐπαγγελίας] Primarily the promise to Abraham (verse 14); but including as the antitype of that, the promise of the eternal inheritance. See note on verse 15, ἐπέτυχεν.

ἀμετάθετον] Only here and in verse 18. But μετατιθέναι (μετάθεσις), *to change the place of*, *to transpose* or *transfer*, (1) in a *literal* sense, in Acts vii. 16 (μετετέθησαν εἰς Συχέμ). Heb. xi. 5 (Ἐνὼχ μετετέθη...μετέθηκεν αὐτὸν ὁ Θεός...πρὸ τῆς μεταθέσεως); and (2) in senses more or less *figurative*, in Gal. i. 6 (εἰς ἕτερον εὐαγγέλιον). Heb. vii. 12 (μετατιθεμένης τῆς ἱερωσύνης...νόμου μετάθεσις). xii. 27. Jude 4 (χάριτα μετατιθέντες εἰς ἀσέλγειαν).

βουλῆς] The word βουλὴ (occurring twelve times in the New Testament, of which nine are in St Luke's Gospel and the Acts) is applied (1) to *men*, as in Luke xxiii. 51, τῇ βουλῇ καὶ τῇ πράξει αὐτῶν. Acts v. 38, ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο. xxvii. 12, 42. 1 Cor. iv. 5, τὰς βουλὰς τῶν καρδιῶν. (2) To *God*, as in Luke vii. 30. Acts ii. 23, τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ. xiii. 36. xx. 27, ἀναγγεῖλαι πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. Eph. i. 11, τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ. This last passage seems to help the difficult distinction between βουλὴ and θέλημα. The θέλημα (τὸ θ.) is *the will as a unit whole.* The βουλὴ (ἡ β.) is the *counsel* or *purpose* of the θέλημα, the *sum* of its intended activity. When θέλημα has no article (as in Matt. xviii. 14. Rom. xv. 32. 1 Cor. i. 1. 2 Cor. i. 1. &c.) it becomes *one particular* of the whole will; when it is plural (Acts xiii. 22), the *several* particulars of it. (This view is well illustrated in 1 Pet. iii. 17, εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ, where τὸ θέλημα is represented as having θελήματα, as willing separate things.) So when βουλὴ has no article, it becomes a *single item* of the *collective* βουλή. When it is plural, *several* items, &c.

ἐμεσίτευσεν] *Mediated*, *interposed*, *intervened*, *acted as* μεσίτης or *intermediate*. But between whom? (See Gal. iii. 20, ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν.)

δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι Θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν

vi. 18. *Or τὸν Θ.*

Apparently, by a bold figure, between Himself and the receiver of the promise. This seems simpler than to say, between the promise and the fulfilment, or between the word and the man. A passage is quoted from Josephus, in which God is spoken of as being made a mediator by the mere fact of His being appealed to by the taking of an oath (ταῦτα ὀμνύντες ἔλεγον καὶ τὸν Θεὸν μεσίτην ὧν ὑπισχνοῦντο ποιούμενοι). The verb does not occur elsewhere in the New Testament, nor is either verb or noun found in the Septuagint.

ὅρκῳ] *By an oath.* The oath is made the *instrument* of the interposition.

18. ἵνα] The gracious purpose of the interposition.

δύο] The *promise*, and the *oath.*

πραγμάτων] From the obvious sense of πρᾶγμα, (1) *a deed* or *act*, through that of (2) *a fact* or *event*, *a matter* or *thing*, it passes in this Epistle into the higher idea of (3) *a spiritual reality*, as x. 1, σκιὰν τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων. xi. 1, ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων. Here it is applied to God's *word* and God's *oath* of promise, regarded as invested with all the reality of *facts* by being His utterance.

ἐν οἷς] *Wherein. In the matter* (*on the subject*) *of which.*

ἀδύνατον] Also in verse 4. x. 4. xi. 6. Characteristic of this Epistle. The nearest approach to it is in Mark x. 27, παρὰ ἀνθρώποις ἀδύνατον (without τοῦτο, which Matt. xix. 26 has).

ψεύσασθαι] The aorist *applies* the axiom to the *case. Impossible for Him to have lied.* Compare Psalm lxxxix. 35, ἅπαξ ὤμοσα ἐν τῷ ἁγίῳ μου, εἰ τῷ Δαυὶδ ψεύσομαι.

Θεόν] The absence of the article (in contrast with ὁ Θεὸς above) lays stress upon the *quality.* Majesty, holiness, truth.

ἰσχυράν] v. 7. xi. 34.

παράκλησιν] *Encouragement.* The two ideas of *comforting* and *exhorting* meet in *encouragement*, which avoids alike the unpractical feebleness of *consolation* and the unsympathetic externality of *exhortation.* The Scripture παράκλησις is at once tender and animating. It is that *calling along*, *inviting to effort*, as of a leader going before his men sword in hand, which may well be expressed by the English word *encouragement*,

οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλ-
19 πίδος, ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς, ἀσφαλῆ

which means *putting the heart into a man.* It occurs again in xii. 5. xiii. 22. And παρακαλεῖν in iii. 13. x. 25. xiii. 19, 22.

ἔχωμεν] *Interposed,* by the oath confirming the promise, *that we may have.* An act of old time, having for its object the continual and ever present encouragement of Christians now (ἐμεσίτευσεν...ἵνα ἔχωμεν).

καταφυγόντες] The tense carries back the thoughts to the one decisive act and moment of becoming a Christian. The special thought in καταφεύγειν, *to flee down, home, &c.*, is that of *taking refuge.* It occurs once besides in the New Testament, Acts xiv. 6. But its force is more clearly seen in such passages of the Septuagint as Num. xxxv. 25, εἰς τὴν πόλιν τοῦ φυγαδευτηρίου αὐτοῦ...οὗ κατέφυγεν ἐκεῖ κ.τ.λ. Psalm cxliii. 9, ἐξελοῦ με ἐκ τῶν ἐχθρῶν μου, Κύριε, ὅτι πρός σε κατέφυγον.

κρατῆσαι] *To lay hold of.* Again the aorist of the single act. For κρατεῖν, see note on iv. 14, κρατῶμεν.

προκειμένης] For προκεῖσθαι, *to lie forth, to lie in view, to be set forth in open view,* see Lev. xxiv. 7, καὶ ἔσονται εἰς ἄρτους εἰς ἀνάμνησιν προκείμενα τῷ Κυρίῳ. Num. iv. 7, καὶ ἐπὶ τὴν τράπεζαν τὴν προκειμένην κ.τ.λ. In the New Testament it occurs in 2 Cor. viii. 12, εἰ γὰρ ἡ προθυμία πρόκειται (*is forthcoming*). Jude 7, πρόκεινται δεῖγμα. And Heb. xii. 1, 2, τὸν προκείμενον ἡμῖν ἀγῶνα...τῆς προκειμένης αὐτῷ χαρᾶς.

ἐλπίδος] Is it here the *grace* of hope, or the *object* of hope? Of the latter the clearest instances are Gal. v. 5. Col. i. 5, τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς. 1 Thess. ii. 19. 1 Tim. i. 1, Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν. Tit. ii. 13, προσδεχόμενοι τὴν μακαρίαν ἐλπίδα. The προκειμένης here is indecisive, for while in xii. 2 it accompanies something future (χαρᾶς), in xii. 1 it stands with a thing present (ἀγῶνα). And we may be said with equal propriety to lay hold of a present grace, supporting and comforting, or of a future attainment of glory. On the whole, we may decide in favour of the former and commoner sense of ἐλπίς. Indeed the following verse says ἔχομεν and εἰσερχομένην.

19. ἄγκυραν] Acts xxvii. 29, 30, 40.

ἀσφαλῆ τε καὶ β.] Not to be taken with ἄγκυραν, but with ἥν (ἐλπίδα). The other connexion leads to great confusion of figure when we reach καὶ

τε καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ ἐσώτερον
τοῦ καταπετάσματος, ὅπου πρόδρομος ὑπὲρ 20
ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχι-
σεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

εἰσερχομένην. For ἀσφαλής, see Phil. iii. 1, ὑμῖν δὲ ἀσφαλές. Prov. iii. 18, καὶ τοῖς ἐπερειδομένοις ἐπ' αὐτὴν...ἀσφαλής. For βέβαιος, see note on ii. 2.

καὶ εἰσερχομένην] Strange attempts have been made to justify the application of this clause to ἄγκυραν. Taking it with ἥν (ἐλπίδα), all difficulty disappears. *Hope enters into the holy of holies.*

εἰς τὸ ἐσώτερον τ. κ.] *Into that which is inner than* (*within*) *the veil.* The simple ἔσω might have stood here with the genitive, as in Mark xv. 16 (ἔσω τῆς αὐλῆς), and *perhaps* in the revised text of 2 Cor. iv. 16 (ὁ ἔσω ἡμῶν). But the phrase comes from the Septuagint, Exod. xxvi. 33. Lev. xvi. 2. &c.

τοῦ καταπετάσματος] Matt. xxvii. 51. Mark xv. 38. Luke xxiii. 45. It is called in ix. 3 τὸ δεύτερον καταπέτασμα, in contrast with the curtain over the entrance into the tabernacle. See Exod. xxvi. 31—36, καὶ ποιήσεις καταπέτασμα...καὶ εἰσοίσεις ἐκεῖ ἐσώτερον τοῦ καταπετάσματος τὴν κιβωτὸν τοῦ μαρτυρίου· καὶ διοριεῖ τὸ καταπέτασμα ὑμῖν ἀναμέσον τοῦ ἁγίου καὶ ἀναμέσον τοῦ ἁγίου τῶν ἁγίων κ.τ.λ. The outer curtain is often called ἐπίσπαστρον (Exod. xxvi. 36. xxxv. 15. xxxix. 38. xl. 28), but sometimes also καταπέτασμα (Exod. xxvi. 37. &c.) as indeed the δεύτερον of Heb. ix. 3 implies. For the significance of the figure here see ix. 8, &c.

20. ὅπου] The forms ποῖ and ὅποι are not used in the Septuagint or the New Testament: ποῦ and ὅπου serve the purpose alike of *where* and *whither.*

πρόδρομος] *As forerunner.* Only here in the New Testament. But the verb (προτρέχειν) occurs in Luke xix. 4, καὶ προδραμὼν ἔμπροσθεν ἀνέβη κ.τ.λ. John xx. 4, προέδραμεν τάχιον τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον. In the Septuagint, Num. xiii. 20, ἡμέραι ἔαρος, πρόδρομοι σταφυλῆς. Isai. xxviii. 4, ἔσται τὸ ἄνθος...ὡς πρόδρομος σύκου. Wisd. xii. 8, ἀπέστειλάς τε προδρόμους τοῦ στρατοπέδου σου σφῆκας κ.τ.λ.

ὑπὲρ ἡμῶν] We might have expected the simple genitive (ἡμῶν) after πρόδρομος (as in the above passages). But the insertion of ὑπὲρ is reverential, and marks the disparity of the πρόδρομος and the followers.

εἰσῆλθεν] By ascension. See ix. 12, 24, εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια....εἰς αὐτὸν τὸν οὐρανόν.

VII. 1 Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ,
ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ συναντήσας
Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν

vii. 1. *Or* ὃς συναντ.

The solemn ceremony of the day of Atonement is already tinging the phraseology. See Lev. xvi. 3, 23, καὶ εἰσελεύσεται Ἀαρὼν εἰς τὴν σκηνὴν τοῦ μαρτυρίου κ.τ.λ.

κατὰ τὴν τάξιν] Thus we return once more to the text of the subsection, proposed in v. 10, and suspended by the following digression. Now we enter upon the subject.

VII. 1. Οὗτος γάρ] *I say, as the Melchizedek priest; and it is a significant title—for, &c.*

οὗτος] *This* who is the person named in the prophecy under consideration.

ὁ Μελχισεδέκ] Gen. xiv. 18. The phrases and clauses quoted in the text are, καὶ Μελχισεδὲκ βασιλεὺς Σαλὴμ...ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου...ηὐλόγησε τὸν Ἄβραμ...καὶ ἔδωκεν αὐτῷ [Ἄβραμ B] δεκάτην ἀπὸ πάντων.

Σαλήμ] The locality is immaterial, the name alone is significant.

ἱερεὺς τοῦ Θεοῦ] One of those outlying worshippers of the true God, whom Scripture presents to us as preserving a primitive tradition of truth, though not included in any special covenant of revelation. Job is another. Jethro may have been another. To such cases St Paul's words in Rom. ii. 14 are directly applicable.

ὁ συναν.] The alternative (and more strongly supported) reading ὃς involves a provoking breach of construction in which one would acquiesce unwillingly, especially in such an Epistle as this. Strictly taken, it implies that the *intended* construction was, *who, having met Abraham... blessed him.* It belongs to the same class of vexatious breaches of grammar as the ᾧ of Rom. xvi. 27.

συναντήσας] Suggested by Gen. xiv. 17, ἐξῆλθε δὲ βασιλεὺς Σοδόμων εἰς συνάντησιν αὐτῷ, μετὰ τὸ ὑποστρέψαι αὐτὸν ἀπὸ τῆς κοπῆς τοῦ Χ. καὶ τῶν βασιλέων τῶν μετ' αὐτοῦ. The word συναντᾶν occurs in the New Testament in Luke ix. 37. xxii. 10. Acts x. 25. xx. 22.

κοπῆς] See the above quotation. *Smiting. Clades* rather than *cædes.* Gen. xiv. 15, ἐπάταξεν. For the word, see Deut. xxviii. 25, δῴη σε Κύριος ἐπὶ κοπὴν ἐναντίον τῶν ἐχθρῶν σου. Josh. x. 20, κόπτοντες αὐτοὺς κοπὴν μεγάλην σφόδρα ἕως εἰς τέλος. Jud. xv. 7, ἀναστρέψαντες ἀπὸ τῆς κοπῆς.

τῶν βασιλέων] The *four*

βασιλέων καὶ εὐλογήσας αὐτόν, ᾧ καὶ δεκά- 2
την ἀπὸ πάντων ἐμέρισεν Ἀβραάμ, πρῶτον μὲν
ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ
καὶ βασιλεὺς Σαλήμ, ὅ ἐστιν βασιλεὺς εἰρήνης,
ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν 3

kings against five of Gen. xiv. Hearing of the capture of Lot, Abram *arms his trained servants, born in his own house, three hundred and eighteen, pursues the four kings to Dan*, and (after a successful engagement) *to Hobah, which is on the left hand of Damascus*, rescues Lot, and returns by way of Sodom towards his tent-home at Mamre.

εὐλογήσας] The words are given in Gen. xiv. 19, 20, εὐλογημένος Ἄβραμ τῷ Θεῷ τῷ ὑψίστῳ, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὴν γῆν· καὶ εὐλογητὸς ὁ Θεὸς ὁ ὕψιστος, ὃς παρέδωκε τοὺς ἐχθρούς σου ὑποχειρίους σοι.

2. δεκάτην] Only here (and in verses 4, 8, 9) in the New Testament. In the Septuagint, see Lev. xxvii. 30. Deut. xiv. 22. &c.

ἀπὸ πάντων] This is the expression in Gen. xiv. 20. It is varied in verse 4 into ἐκ τῶν ἀκροθινίων.

ἐμέρισεν] In the Septuagint it is ἔδωκεν. For μερίζειν, *to deal, to give as a share*, to one person, see Rom. xii. 3, ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισεν μέτρον πίστεως. 1 Cor. vii. 17. 2 Cor. x. 13.

πρῶτον μέν] After stating the few *facts* of the story of Melchizedek, he proceeds to argue, (1) from the *statements* and (2) from the *silences* of the narrative, the mysterious dignity of the typical person, and so the predicted majesty of the antitype. And first the significance of the *names* of the person and of the place.

ἑρμηνευόμενος] *Interpreted as. Being when interpreted.* For the word, see note on v. 11, δυσερμήνευτος.

βασιλεὺς δικαιοσύνης] The meaning of the name Melchizedek.

Σαλήμ] There is no apparent reason for doubting that this denotes the place or capital of Melchizedek's sovereignty. But its site is unsettled, some identifying Salem with Jerusalem on the strength of Psalm lxxvi. 2 (where however in the Septuagint ἐν εἰρήνῃ is the rendering of *in Salem*).

3. ἀπάτωρ, ἀμήτωρ] *For all that the narrative in Genesis tells of him, Melchizedek might have been all these.* The argument is from the mystery in which he is enveloped, leaving

ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.

room for the supernatural at each turn, and so enhancing the applicability of the type to One who is *really* that which only the silence of Scripture leaves *imaginable* of Melchizedek. The three words occur only here in the New Testament or the Septuagint. But ἀπάτωρ and ἀμήτωρ are classical; the former in the various senses of *fatherless, disowned, posthumous, of uncertain parentage;* the latter in that of *motherless, of mean birth, unmotherly.*

ἀγενεαλόγητος] *Without ancestry, one whose pedigree cannot be made out.* See verse 6, γενεαλογούμενος. Also (as marking the exaggerated anxiety and fanciful ideas of Jews on the subject of pedigrees) 1 Tim. i. 4, μύθοις καὶ γενεαλογίαις ἀπεράντοις. Tit. iii. 9.

μήτε...μήτε] *Such as has neither...nor, &c.* Almost equivalent to *one that has neither &c.* For this Hellenistic use (among several others) of μὴ with a participle, and passages illustrating it, see note on iv. 2, μὴ συνκεκερασμένους.

ἡμερῶν...ζωῆς] No distinction seems to be intended: it is only a graceful variety of expression. Compare Psalm xxi. 4, ζωὴν ἠτήσατό σε, καὶ ἔδωκας αὐτῷ μακρότητα ἡμερῶν εἰς αἰῶνα κ.τ.λ. The stress lies upon ἀρχὴν and τέλος.

ἀφωμοιωμένος] *Assimilated* in these points *to the Son of God.* The passive recognizes the word of God in Scripture and the hand of God in history. The silence of Scripture as to the parentage and ancestry of Melchizedek, as to his birth and death; the way in which he suddenly steps forth for one mysterious interview with the father of the faithful, and then retires again into profound mystery without one hint given as to the termination of either his life or his ministry; all this serves to make him, and seems to have been designed to make him, a type of One to whom such supernatural characteristics actually belong.

τῷ υἱῷ τοῦ Θεοῦ] The august title of the antitype marks the dignity of the typical person. See notes on iv. 14. vi. 6.

μένει ἱερεύς] So far, that is, as Scripture speaks of him. He is left on the stage of the sacred history without a hint of cessation of office.

εἰς τὸ διηνεκές] *In perpetuity.* The phrase occurs only in this Epistle. See x. 1, 12, 14. The word διηνεκὴς is classical, apparently from φέρω, ἤνεγκα, in the sense of *continu-*

Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ δεκάτην 4
Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης.
καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευεὶ τὴν ἱερατείαν 5

vii. 4. *Or* ᾧ καὶ δ.

ous (*bearing right through*). It has a curious but superficial resemblance to the Latin *perpetuus*.

4. Θεωρεῖτε δὲ] After marking the typical appropriateness of the *names* of the man and his abode, and of the *mystery* lying upon his ancestry and parentage, his birth and death, the sacred writer proceeds to comment upon the two main features of the one recorded event of his life. And first the receiving of the δεκάτη of the spoils, with which however the other incident, the blessing pronounced by him upon Abraham, becomes intertwined in verse 6, &c.

θεωρεῖτε] This verb is found only here in this Epistle. *Contemplate the greatness of this person.* A lively and graphic representation is promised by the choice of the word.

πηλίκος] Only here and in Gal. vi. 11, πηλίκοις γράμμασιν. Not in the Septuagint.

ᾧ] The alternative reading adds καὶ before δεκάτην, belonging however not to δεκάτην but to the whole phrase: *to whom* it is *even* the case that *Abraham gave, &c.*

ἐκ τῶν ἀκροθινίων] Substituted here for ἀπὸ πάντων (verse 2). The change from ἀπὸ to ἐκ prepares us for a difference between the two expressions. Here, *out of* (*taking it from*) *the best of the spoil.* Not, *a tenth part of the* ἀκροθίνια, but, *a tenth part* (of the whole spoil) *chosen out of the choicest portion* of it. This is not mentioned in the record in Gen. xiv., but is a probable gloss upon it. The word ἀκροθίνια, *the uppermost parts of the heap* (θίς or θίν), is not used elsewhere in the Septuagint or the New Testament.

ὁ πατριάρχης] The separation of the title from the name for the sake of emphasis is in the style of the Epistle which deals much in rhetorical trajection. Compare, for example, in xii. 11, the position of δικαιοσύνης. The word πατριάρχης, *chief of a* πατριά, is applied to David in Acts ii. 29, and to the twelve sons of Jacob in Acts vii. 8, 9. In the latter case the πατριαὶ are equivalent to the *tribes*, here the πατριά is the *nation* of Abraham's descendants.

5. καὶ οἱ μέν] *And whereas it is the duty of the Levitical priests to tithe their brethren, though sprung* (*like themselves*)

λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῖν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ᾽ ἔστιν τοὺς ἀδελφοὺς

from Abraham, here we see Abraham himself tithed, and that by an alien.

οἱ] Belongs to λαμβάνοντες. *Those of the sons of Levi who take the priesthood.* Strictly speaking, indeed, it was the Levites who took tithes of the people, and then the priests took a tenth of the tithe. Compare Num. xviii. 21—24, with verses 26—28 of the same chapter. But this distinction does not affect the sense of the text. The priests may be said with sufficient accuracy to *take tithe of the people* if they *tithe the tithe.*

ἱερατείαν] Also in Luke i. 9. In verses 11, 12, 24 the form is ἱερωσύνη, which is the priestly *office*, as ἱερατεία is the priestly *service.* In the Septuagint, ἱερωσύνη is found in 1 Chron. xxix. 22. Ecclus. xlv. 24. 1 Macc. ii. 54. iii. 49. vii. 9. But ἱερατεία occurs about three times as often. Exod. xxix. 9, καὶ ἔσται αὐτοῖς ἱερατεία ἐμοὶ εἰς τὸν αἰῶνα. &c.

λαμβάνοντες] See v. 4, καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμήν.

ἐντολήν] It *might* have been called an ἐξουσία, a *right* or *privilege.* But it was a *precept* too, one of the ἐντολαὶ of the νόμος. *They lie under a command to carry out the law in this point.* For ἐντολή, see verses 16, 18, in both which it is the *precept of appointment*, the rule which confined the priesthood to the tribe of Levi and the family of Aaron. In ix. 19 the ἐντολὴ is any and every precept of the law.

ἀποδεκατοῖν] (1) The termination indicates a contraction of -όειν, instead of the usual -οῦν which is properly the contraction of the Æolic termination -όεν. (2) The compound verb (ἀποδεκατόω) is found also in Matt. xxiii. 23. Luke xi. 42. xviii. 12 (B -εύω). Also in the Septuagint, in Gen. xxviii. 22, δεκάτην ἀποδεκατώσω αὐτά (*I will tithe them a tithe*). Deut. xiv. 22. xxvi. 12. 1 Sam. viii. 15—17. (3) In all those places the accusative is that of the *thing, produce, possession, &c.* (τοὺς δούλους of 1 Sam. viii. 16 forms no exception, slaves being regarded as chattels), whereas here it is an accusative of the *person* from whom the tithe is taken. (4) The ἀπὸ merely strengthens the simple δεκατόω, which in verses 6 and 9 has the same construction (an accusative of the *person*). (5) The classical form is δεκατεύω (with τινὰ or τι).

κατὰ τὸν νόμον] See note on ἐντολήν above. *They are under a precept to carry out the law in*

αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος
Ἀβραάμ· ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν 6
δεδεκάτωκεν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγ-
γελίας εὐλόγηκεν. χωρὶς δὲ πάσης ἀντιλογίας 7
τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. καὶ 8

this matter of the tithing of the people.

τοῦτ᾽ ἔστιν] Added to emphasize the *dignity* of the privilege. It is the high *prerogative* of the Levites to take tithe of those sprung like themselves from the father of the nation.

6. γενεαλογούμενος] *Pedigreed, traced in pedigree.* See note on verse 3, ἀγενεαλόγητος.

ἐξ αὐτῶν] *By derivation from them,* the Levites, as the root and source of his birth.

δεδεκάτωκεν] *Has tithed.* The perfect is that *Scripture* perfect of which this Epistle has so many instances. The γέγραπται (so to say) *quickens the dead,* and gives to the *præterite* of the history the *permanence* of a *perfect.* Compare εὐλόγηκεν below, δεδεκάτωται in verse 9, and κεχρημάτισται in viii. 5. Also xi. 5, 17, 28. &c.

καὶ τόν] The *other* particular is thus brought in, but the subject of the tithing is resumed in verse 8.

τὸν ἔχοντα] *The possessor of. Him who owned the promises.* Compare xi. 17, ὁ τὰς ἐπαγγελίας ἀναδεξάμενος.

εὐλόγηκεν] *Has blessed.* Another *Scripture* perfect. See above.

7. χωρὶς δέ] *And apart from all possibility of contradiction this is true, that the inferior is blessed by the superior* (not *vice versâ*). The neuter is used to make the statement as general as possible. Only one comment is made upon the *blessing,* that it involves a claim of superiority. The father blesses the child, not the child the father. The act of blessing is not a mere *prayer;* it is a declaration of the divine favour resting upon a person, and therefore can only be pronounced by one who has commission, natural or official, to speak for God to the other. For ἀντιλογία, see note on vi. 16. For εὐλογεῖν, on vi. 14. For κρείττων, on i. 4.

τὸ ἔλαττον] John ii. 10, πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσω.

8. καὶ ὧδε μέν] Returning to the former topic, that of the δεκάτη, the remark is made that, *whereas under the Levitical system, the tithe is taken by dying men* (see verse 23, διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν), *in the case of Melchizedek on the con-*

ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμ-
9 βάνουσιν, ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῇ. καὶ ὡς
ἔπος εἰπεῖν, δι' Ἀβραὰμ καὶ Λευεὶς ὁ δεκάτας

trary it is taken by one of whom testimony is borne, by the mysterious silence of Scripture, *this testimony and no other*, *that he lives.* It is an application of the μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων of verse 3. The object of the comment is to enhance still further the dignity of the Melchizedek priesthood in comparison with the Levitical, by contrasting the earthly lifetimes and constant successions of the latter with the mysterious *perpetual present* of the former.

ὧδε] *Here. In the scene constantly before us in the Levitical arrangements.* (1) This is one of the many passages in the Epistle which speak of the Law and its ordinances as still in full operation. See ix. 6, 9, εἰσίασιν ...προσφέρονται. x. 1, 11. xiii. 11. &c. (2) For ὧδε, see xiii. 14. It is frequent in the four Gospels and Revelation. It occurs twice in the Acts (ix. 14, 21), twice in St Paul (1 Cor. iv. 2, revised text. Col. iv. 9), once in St James (ii. 3, contrasted there, as here, with ἐκεῖ).

ἀποθνήσκοντες ἄνθρωποι] *Successively dying human beings.* The ἄνθρωποι applied to the Levitical priests does not of course mean to say that the historical Melchizedek was *not* ἄνθρωπος. But we see here (as in verse 3) a sort of blending of type and antitype which makes the emphasis on the ἄνθρωποι intelligible.

ἐκεῖ] *There. In the case* or *history of Melchizedek.*

μαρτυρούμενος] *One attested* or *borne witness to.* The construction with ὅτι is varied into an *infinitive* in xi. 4, 5.

ὅτι ζῇ] *Without one word about his birth or his death.* See verse 3, and note. 'The actual historical Melchizedek no doubt died, but the Melchizedek of the sacred narrative does nothing but live.'

9. καί] *I may even go so far as to say, that Levi himself paid tithe to Melchizedek in the person of his ancestor Abraham.*

ὡς ἔπος εἰπεῖν] *So to say. If I may venture the saying.* The phrase (and even the word ἔπος) occurs only here in Scripture. It is a classical expression in the sense (as here) of a somewhat questionable or hyperbolical statement. Thus it apologizes while it speaks.

δι' Ἀβραάμ] *Through* or *by means of Abraham.*

δεδεκάτωται] *Has been tithed.* A *Scripture* perfect, as δεδεκάτωκεν (verse 6). There may

λαμβάνων δεδεκάτωται· ἔτι γὰρ ἐν τῇ ὀσφύϊ 10
τοῦ πατρὸς ἦν ὅτε συνήντησεν αὐτῷ Μελχι-
σεδέκ.

Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευειτικῆς ἱερω- 11
σύνης ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς νενομοθέτηται,

also be in the tense the idea of *with abiding consequences* in the confession thus made of the essential inferiority of the Levitical priesthood to one other.

10. ἔτι γάρ] 'The justification of the author's position rests not only (1) on the organic connexion between all the individual members of the same family, but also (2) on the divinely ordered connexion of all the developements of the sacred history itself...and (3) on the typical significance of every event in the personal history of Abraham' (Delitzsch). I should rather be inclined to accept the ὡς ἔπος εἰπεῖν of the sacred writer himself, and read in the statement rather a poetical idea than a philosophical argument.

συνήντησεν] See verse 1, and note.

11. Εἰ μὲν οὖν] *If then there was perfecting through the Levitical priesthood—or, in other words, through the Levitical law, for the whole legislation turned upon the priesthood—what need was there still for a different priest to arise after the order of Melchizedek, &c.*

μέν] The implied antithetical clause with δὲ does not actually follow, but is easily supplied. *But there was no such* τελείωσις.

τελείωσις] A comparison of ix. 9, κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, might lead us to regard the *perfecting* spoken of as the absolution of the sinner by the application to the conscience of an availing propitiation. See also x. 1, 14. But it may be safer to interpret the τελείωσις in the wider sense of *consummating, bringing to completeness* or *maturity*, whether of things or persons; comparing the general expression of verse 19, οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, where the neuter οὐδὲν seems to contain something more than οὐδένα would have done. See note on ii. 10, τελειῶσαι.

ὁ λαὸς γάρ] This parenthetical clause seems to imply such a suppression as that indicated in note on εἰ μὲν οὖν above. *I say 'priesthood,' but I might say 'law'—for it is on the priesthood that the whole legislation of Israel hangs and turns.*

ἐπ' αὐτῆς] *On it* as its turn-

*τίς ἔτι χρεία κατὰ τὴν τάξιν Μελχισεδὲκ ἕτε-
ρον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν
12 Ἀαρὼν λέγεσθαι; μετατιθεμένης γὰρ τῆς ἱερω-
σύνης ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται.*

ing-point. The reading αὐτῆς for αὐτῇ is decisively attested. For this use of ἐπὶ with a genitive, compare Matt. xviii. 16, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. 2 Cor. xiii. 1. 1 Tim. v. 19.

νενομοθέτηται] *Has been legislated, constituted by legislation.* (Plato has the expression, ἡ νομοθετουμένη πόλις, *the state which is being furnished with laws.*) The statement is that the priesthood was the hinge and pivot of the whole Mosaic law. For the word and construction, compare viii. 6, διαθήκης...ἥτις...νενομοθέτηται.

τίς ἔτι χρεία] *What need still. What remaining necessity.*

ἕτερον] The usual difference between ἄλλος (*one besides*) and ἕτερος (*a different one*). Gal. i. 6, 7, εἰς ἕτερον εὐαγγέλιον, ὃ οὐκ ἔστιν ἄλλο. Even where the two are intermixed, as in 1 Cor. xii. 8—10, and 2 Cor. xi. 4, the distinction is not necessarily obliterated.

ἀνίστασθαι] *To arise*, in the general sense of *appearing on the scene*, not in the more special sense of *rising from the dead.* So in verse 15. Acts xx. 30, ἀναστήσονται ἄνδρες κ.τ.λ. Rom. xv. 12 (from Isai. xi. 10), καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν. And so ἀνιστάναι, *to raise up, to place on the stage of history*, Acts iii. 22 (from Deut. xviii. 15), προφήτην ὑμῖν ἀναστήσει Κύριος κ.τ.λ. vii. 37.

καὶ οὐ] Not μή, because the negative belongs not to the verb, but to the phrase κατὰ τὴν τάξιν Ἀαρών. *And to be spoken of, described* or *designated*, as *not after the order of Aaron.*

12. μετατιθεμένης γάρ] *An important change—for, if the priesthood is being displaced, there is necessarily taking place also the displacement of a* νόμος. This verse gives the reason for the above suppressed thought, *If by the priesthood, then by the law.* Thus verse 12 may almost be called a repetition of the parenthesis (ὁ λαὸς γὰρ κ.τ.λ.) in verse 11. For μετατιθέναι, *to change the place of*, and so *to remove*, see xi. 5, μετετέθη... μετέθηκεν...μεταθέσεως. xii. 27. Acts vii. 16, μετετέθησαν εἰς Συχὲμ καὶ ἐτέθησαν κ.τ.λ. Hence in a less literal sense, Gal. i. 6, οὕτως ταχέως μετατίθεσθε κ.τ.λ. Jude 4. Here *to change the place of* is (practically) to *displace.*

νόμου] Without the article.

ἐφ' ὃν γὰρ λέγεται ταῦτα φυλῆς ἑτέρας μετ- 13
έσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκεν τῷ θυσιασ-
τηρίῳ· πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν 14

A law, any law, the law whatever it be, which ordains the priesthood. The difference is not *great* here between νόμος and ὁ νόμος, but the form of expression *generalizes* the definite *Levitical* law into *any law to which a priesthood is attached.*

13. ἐφ' ὃν γάρ] *But there is such a displacement of the Levitical priesthood—for, &c.*

ἐφ' ὅν] *With respect to whom.* The idea is that of *the direction of thought towards.* Mark ix. 12, γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου κ.τ.λ.

λέγεται] A more lively form of γέγραπται. As though the prophecy were in utterance now.

ταῦτα] *The things said in* Psalm cx. 4, which is the text of this subsection of the Epistle.

φυλῆς ἑτέρας] *A different tribe.* Judah, not Levi.

μετέσχηκεν] *Has partaken of. Is partaker (a member) of.* A striking suggestion of the identity of Christ in heaven with Christ upon earth. Eph. iv. 10, ὁ καταβὰς αὐτός ἐστιν καὶ ὁ ἀναβάς.

ἀφ' ἧς] *Starting (proceeding, issuing) from which tribe.*

προσέσχηκεν] *Has (up to this time) given heed to, attended to, given attendance at, the altar.* The nearest approach to this use of προσέχειν is in 1 Tim. iv. 13, πρόσεχε τῇ ἀναγνώσει κ.τ.λ. and Acts xx. 28, προσέχετε... παντὶ τῷ ποιμνίῳ...ποιμαίνειν τὴν ἐκκλησίαν κ.τ.λ. For an equivalent phrase, compare 1 Cor. ix. 13, οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες.

θυσιαστηρίῳ] Exod. xxvii. 1, &c. xxxviii. 1, &c. xl. 6, 29. The altar of burnt-offering is the one intended when no special indication is given of the altar of incense. The latter (Exod. xxx. 1, &c.) is the θυσιαστήριον τὸ χρυσοῦν, or τοῦ θυμιάματος, in contrast with τὸ χαλκοῦν, or τοῦ ὁλοκαυτώματος. The service of the priests at the altar was (1) the keeping up of the perpetual fire upon it (Lev. vi. 12, 13); (2) the offering of the morning and evening sacrifice (Exod. xxix. 38, 39); (3) the being ever at hand to offer the sacrifices of rich and poor, of the leper, the Nazarite, &c.

14. πρόδηλον γάρ] The Hebrew Christian can be appealed to as a believer alike in the prophecies about the Messiah and in their fulfilment in Jesus Christ. The compound πρόδηλος, *manifest forth, plain to view,* occurs (in the New

ὁ Κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερέων οὐδὲν
15 *Μωϋσῆς ἐλάλησεν. καὶ περισσότερον ἔτι κατά-*
δηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδὲκ

Testament) only here and in 1 Tim. v. 24, 25, *αἱ ἁμαρτίαι πρόδηλοι...τὰ ἔργα τὰ καλὰ πρόδηλα.* In the Septuagint, only in Jud. viii. 29. 2 Macc. iii. 17. xiv. 39.

ἀνατέταλκεν] *Has sprung.* See note on verse 13, *μετέσχηκεν.* The verb *ἀνατέλλειν* in the New Testament is always (except Luke xii. 54, *νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν*) used of *light.* Matt. v. 45, *τὸν ἥλιον αὐτοῦ ἀνατέλλει.* xiii. 6. Mark iv. 6. xvi. 2. James i. 11. 2 Pet. i. 19. In the Septuagint it is frequent in the same sense (as, for example, Num. xxiv. 17, *ἀνατελεῖ ἄστρον ἐξ Ἰακώβ.* Isai. lx. 1, *ἡ δόξα Κυρίου ἐπὶ σὲ ἀνατέταλκεν.* Mal. iv. 2, *ἀνατελεῖ ὑμῖν...ἥλιος δικαιοσύνης*), but is equally often used in the sense of *vegetation.* Gen. xix. 25, *τὰ ἀνατέλλοντα ἐκ τῆς γῆς.* Isai. xliv. 4, *ἀνατελοῦσιν ὡσεὶ χόρτος ἀναμέσον ὕδατος.* Ezek. xvii. 6, *ἀνέτειλε καὶ ἐγένετο εἰς ἄμπελον κ.τ.λ.* Zech. vi. 12, *ἰδοὺ ἀνήρ, ἀνατολὴ ὄνομα αὐτῷ, καὶ ὑποκάτωθεν αὐτοῦ ἀνατελεῖ κ.τ.λ.* There can be no doubt that the *latter* is the figure here, where there is no hint of a startling metaphor.

ὁ Κύριος ἡμῶν] Without addition, as in 2 Tim. i. 8, *τὸ μαρτύριον τοῦ Κυρίου ἡμῶν.* 2 Pet. iii. 15, *τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν.*

εἰς ἥν] *As to, with regard to, which.* Acts ii. 25, *Δαυεὶδ γὰρ λέγει εἰς αὐτόν.* Eph. v. 32, *ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν.* 1 Pet. i. 11, *εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ.*

περὶ ἱερέων] *About priests.* More graphic than the received reading *περὶ ἱερωσύνης.*

15. *καὶ περισσότερον ἔτι*] *And this insufficiency and consequent supersession of the Levitical priesthood is still more conclusively proved by the particular designation of the predicted priest* (in Psalm cx. 4) *as a priest after the likeness of Melchizedek.*

περισσότερον] vi. 17. And see note on ii. 1, *περισσοτέρως.*

κατάδηλον] Another compound of *δῆλος*, like *πρόδηλος* above. Literally, *downright evident.* Both compounds are classical. But *κατάδηλος* is not found elsewhere in the Septuagint or the New Testament.

εἰ] *If, as is the case.* Matt. vii. 11, *εἰ οὖν ὑμεῖς...οἴδατε κ.τ.λ.* John vii. 23, *εἰ περιτομὴν λαμβάνει [ὁ] ἄνθρωπος ἐν σαββάτῳ κ.τ.λ.* 1 Cor. xv. 12, *εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγή-*

ἀνίσταται ἱερεὺς ἕτερος, ὃς οὐ κατὰ νόμον ἐντο- 16
λῆς σαρκίνης γέγονεν ἀλλὰ κατὰ δύναμιν ζωῆς
ἀκαταλύτου. μαρτυρεῖται γὰρ ὅτι Σὺ ἱερεὺς 17

γερται κ.τ.λ. Philem. 17, εἰ οὖν με ἔχεις κοινωνόν κ.τ.λ. See the first note on this verse.

καθ' ὁμοιότητα] See iv. 15, and note.

ἀνίσταται] See note on verse 11.

16. ὅς] *Who, as such—as being a priest after Melchizedek's likeness—must possess what we have seen to be a characteristic of Melchizedek, a* ζωὴ *without* ἀρχὴ *or* τέλος (in the sense explained above). See verses 3 and 8, μαρτυρούμενος ὅτι ζῇ, and notes.

οὐ κατὰ νόμον] *Not in accordance with a* νόμος *of* (*characterized by, having for its characteristic*) *an* ἐντολὴ σαρκίνη, *but in accordance with a* δύναμις *of* (*belonging to, inseparable from*) *a* ζωὴ ἀκατάλυτος.

νόμον] Without the article. See note on verse 12, νόμου.

ἐντολῆς] Such as that which prescribed the tribe and family of the Mosaic priest. See note on verse 5, ἐντολήν.

σαρκίνης] The received reading here is σαρκικῆς, but there can be no doubt as to the authority and advantage of the change. The distinction between σάρκινος and σαρκικὸς is that between *material* (*carneus, of flesh*) and *resemblance* (*carnalis, flesh-like*). The ἐντολὴ was σαρκίνη, because it dealt with σὰρξ, not with πνεῦμα. It was not σαρκική, because it was a divine ἐντολὴ while it lasted, and gave no encouragement to the working of the σὰρξ for evil.

γέγονεν] *Has become such* (ἱερεύς). The perfect tense, because the priesthood is *permanent.*

ἀλλὰ κατὰ δύναμιν] Christ's priesthood is not one of νόμος but of δύναμις. It is His *in virtue of a potency inseparable from an indestructible life.* The typical Melchizedek had this indestructible life only from the studied mysteriousness of the Scripture record of him. Christ the antitype of Melchizedek has it in right of His resurrection to die no more. Rom. vi. 9, Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει...ὃ δὲ ζῇ, ζῇ τῷ Θεῷ.

ἀκαταλύτου] Only here. For καταλύειν, the opposite of οἰκοδομεῖν, see Matt. xxvi. 61, δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. 2 Cor. v. 1, ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον κ.τ.λ. Gal. ii. 18, εἰ γὰρ ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ κ.τ.λ.

17. μαρτυρεῖται γάρ] In

εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.
18 *ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς*
19 *διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές, οὐδὲν γὰρ*

proof of the *ζωῆς ἀκαταλύτου* above, the *εἰς τὸν αἰῶνα* of the prediction is emphatically repeated, as well as the *κατὰ τὴν τ. Μ.* which has been shown (verses 8 and 16) to involve the same idea of perpetuity.

μαρτυρεῖται] *He* (*the ἱερεὺς ἕτερος*) *is attested, borne witness to as follows.* For the construction, see verse 8. Also xi. 2, 4, 5, 39. Rom. iii. 21. 1 Tim. v. 10.

18. *ἀθ. μὲν γάρ*] Reason for the substitution of a new priesthood, as asserted above. The *μὲν* is answered by *ἐπεισαγωγὴ δὲ* below.

ἀθέτησις] See also ix. 26, *εἰς ἀθέτησιν τῆς ἁμαρτίας.* For *ἀθετεῖν* (from *ἄθετος*, *placeless*), *to set aside*, see x. 28. Also Mark vi. 26, *οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν.* vii. 9, *ἀθετεῖτε τὴν ἐντολήν.* Luke vii. 30. x. 16. John xii. 48. Gal. ii. 21, *οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ.* iii. 15, *διαθήκην οὐδεὶς ἀθετεῖ.* 1 Thess. iv. 8. 1 Tim. v. 12. Jude 8.

γίνεται] *Comes to pass,* as implied in the prophecy of Psalm cx. 4. The tense implies that the change is *in progress.* It was not *completed* till the destruction of Jerusalem and the compulsory cessation of the temple ritual.

προαγούσης] *Preceding.* The verb *προάγειν* sometimes has a *case*, as in Matt. ii. 9, *ὁ ἀστὴρ... προῆγεν αὐτούς.* xiv. 22. xxi. 9, 31. xxvi. 32. xxviii. 7. Mark x. 32. xiv. 28. xvi. 7. (In Acts xii. 6. xvi. 30. xxv. 26, it has the more obvious meaning *to lead* or *bring forth* or *forward.*) Sometimes, as here, it is used absolutely, *to lead the way.* Mark xi. 9. Luke xviii. 39. 1 Tim. i. 18. v. 24. 2 John 9, *πᾶς ὁ προάγων* (*who goes forward*).

ἐντολῆς] The *precept* spoken of is primarily, as in verse 16, that which prescribed the qualifications of the Levitical priest.

ἀσθενές] Compare Gal. iv. 9, *τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα.* The *weakness* of the Levitical *ἐντολὴ* of the priesthood was shown in its inability *κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα* (ix. 9) by applying to the *conscience of sins* (x. 2) a really availing propitiation. Rom. viii. 3, *τὸ ἀδύνατον τοῦ νόμου.*

ἀνωφελές] Tit. iii. 9, *ἀνωφελεῖς καὶ μάταιοι.* The *uselessness* (*unhelpfulness*) of the priesthood was proved by its inability to aid men in that *ἐγγίζειν τῷ Θεῷ* which is their one want.

19. *οὐδὲν γάρ*] *For the law perfected nothing.* The *ἐντολὴ*

ἐτελείωσεν ὁ νόμος, ἐπεισαγωγὴ δὲ κρείττονος
ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ Θεῷ. καὶ καθ' 20
ὅσον οὐ χωρὶς ὁρκωμοσίας—οἱ μὲν γὰρ χωρὶς

which established the Levitical priesthood was weak and unprofitable, because the *νόμος* (of which the priesthood was the hinge and pivot) was *itself* incapable of perfecting anything.

ἐτελείωσεν] *The law brought nothing to maturity* (see note on v. 14, *τελείων*). It was a system of *στοιχεῖα* suitable to the *νήπιος*, dealing with types and shadows, not with substance and reality.

ἐπεισαγωγὴ δέ] Answering to *ἀθέτησις μὲν* above. The word is quite classical, but it occurs only here in the New Testament and the Septuagint. From *ἐπεισάγειν*, *to bring in above* or *besides. An introduction* (*into the world*) *in the way of addition, completion, or supersession, by the Author of the foregoing dispensation.*

κρείττονος ἐλπίδος] *A hope superior* (*in clearness, compass, and satisfaction*) *to that which the Law had to offer in its types and ceremonies.*

δι' ἧς] *By means of which hope*, of forgiveness and absolution revealed in Christ, *we draw nigh to God.* James iv. 8, *ἐγγίσατε τῷ Θεῷ, καὶ ἐγγιεῖ ὑμῖν.* The idea is that of Rom. v. 2, *δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν.* Eph. ii. 18, *δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν...ἐν ἑνὶ πνεύματι πρὸς τὸν Πατέρα.* iii. 12. In the Old Testament we have the *limitation* and *prohibition* of this drawing nigh, as in Exod. xix. 21, *διαμάρτυραι τῷ λαῷ μήποτε ἐγγίσωσι πρὸς τὸν Θεὸν κατανοῆσαι καὶ πέσῃ* (A, *πέσωσιν* B) *ἐξ αὐτῶν πλῆθος.* xxiv. 2, *ἐγγιεῖ Μωυσῆς μόνος πρὸς τὸν Θεόν, αὐτοὶ δὲ οὐκ ἐγγιοῦσιν.* Something of the universal Christian priesthood is seen in the text, as in x. 19—22. Compare the characteristic of priesthood in Exod. xix. 22, *οἱ ἱερεῖς οἱ ἐγγίζοντες Κυρίῳ τῷ Θεῷ.* *Now all* are priests: 1 Pet. ii. 5, 9.

20. καὶ καθ' ὅσον] A further point of superiority of the Melchizedek priest over the Levitical. The solemn *ὁρκωμοσία* of Psalm cx. 4 gives a unique dignity not only to the *person* of the Melchizedek Priest, but to the *διαθήκη* of which he is *ἔγγυος.* The sentence is broken by the parenthesis, *οἱ μὲν γὰρ κ.τ.λ.* Either *γίνεται* (from verse 18) or *γέγονεν ἱερεὺς* may be mentally supplied.

ὁρκωμοσίας] In the New Testament the word is found only in this passage. In the

21 ὁρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ μετὰ ὁρ-
κωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν, Ὤμοσεν
Κύριος, καὶ οὐ μεταμεληθήσεται· σὺ ἱερεὺς
22 εἰς τὸν αἰῶνα—κατὰ τοσοῦτο καὶ κρείττονος

Septuagint it occurs in Ezek. xvii. 18, 19, *καὶ ἠτίμασεν* (A, *ἠτίμωσεν* B) *ὁρκωμοσίαν τοῦ παραβῆναι διαθήκην κ.τ.λ.* 1 Esdr. viii. 90 (93 B), *γινέσθω ἡμῖν ὁρκωμοσία πρὸς τὸν Κύριον.*

οἱ μέν] *The Levitical priests.*

εἰσὶν ἱερ. γεγονότες] *Are having become priests—are priests having become so—without any swearing of an oath.*

21. *ὁ δέ*] *The Melchizedek Priest.* Understand from above, *ἐστὶν ἱερεὺς γεγονώς.*

διά] *Through.* Not to be tied to the word *ὁρκωμοσίας*, but rather dependent upon the whole clause *ἐστὶν ἱερεὺς γεγονὼς μ. ὁ.* *Having become so* (*with this peculiar feature of dignity*) *by means of Him who so addresses Him.*

τοῦ λέγοντος] The present tense here carries something of the same thought (of the permanence and perpetuity of Scripture) which has been noticed above in the perfects *δεδεκάτωκεν*, *εὐλόγηκεν*, &c. Not *εἰπόντος* (*said*) but *λέγοντος* (*says, is saying*).

μεταμεληθήσεται] The future and aorist of *μεταμέλεσθαι* are passive in form only. See Matt. xxi. 29, 32, *ὕστερον δὲ μεταμεληθεὶς ἀπῆλθεν κ.τ.λ.* xxvii. 3. And so in the Septuagint, 1 Sam. xv. 35, *καὶ Κύριος μετεμελήθη ὅτι κ.τ.λ.* 1 Chron. xxi. 15. Psalm cvi. 45. Jer. xx. 16. Ezek. xiv. 22, *καὶ μεταμεληθήσεσθε κ.τ.λ.* In 2 Cor. vii. 8 we have *μεταμέλομαι* and *μετεμελόμην.* Zech. xi. 5, *καὶ οὐ μετεμέλοντο.* The impersonal *μεταμέλει* is found in Exod. xiii. 17, *μήποτε μεταμελήσῃ τῷ λαῷ ἰδόντι πόλεμον.* The distinction between *μετανοεῖν* (*to have an after-mind, to repent*) and *μεταμέλεσθαι* (*to have an after-care, to regret*) is never lost in the Scripture use of the two words. The Revised Version has sought to mark (if not to express) the difference by using *to repent* for *μετανοεῖν*, and *to repent oneself* for *μεταμέλεσθαι.*

εἰς τὸν αἰῶνα] Here the quotation ends according to the Vatican and Sinaitic manuscripts and the Vulgate.

22. *κατὰ τοσοῦτο*] Belongs to *κρείττονος.* *In the same degree is the διαθήκη of which Jesus has become ἔγγυος superior to the διαθήκη which preceded it.* The *κατὰ τοσοῦτο* points back to the *καθ᾽ ὅσον*, and says, *In the same degree in which it is*

διαθήκης γέγονεν ἔγγυος Ἰησοῦς. καὶ οἱ μὲν 23
πλείονές εἰσιν γεγονότες ἱερεῖς διὰ τὸ θανάτῳ

more dignified to be made priest with than without a divine ὁρκωμοσία.

διαθήκης] From διατιθέναι (*disponere, to set* or *place in distribution, to arrange*) διαθήκη has the comprehensive sense of *an arrangement*, whether of *relations* (*covenant*) or of *possessions* (*testament*). In classical Greek the latter use predominates, though the former also is found. In the Septuagint and the New Testament the former is invariable, except in Heb. ix. 16, &c., where the preceding θανάτου and κληρονομίας prepare us for the argument from διαθήκη as *testament*, a sense naturally occurring to a Greek writer. Examples of *covenant* in all connexions are frequent in the Septuagint. Between *individuals* (as 1 Sam. xxiii. 18. Mal. ii. 14), between *nations* (as Josh. ix. 6), between *God and man*, whether as an engagement of special blessing on God's part (as Gen. xv. 18. Isai. lix. 21) or of special devotion on man's part (as 2 Chron. xv. 12. Jer. l. 5). The *mutual* idea is never wholly lost, but is thrown into the shade by the disparity of the parties, so that the real meaning of διαθήκη (in its divine application) is a gracious engagement of God on man's behalf. Thus a divine *covenant* approaches very nearly to the sense of *testament*, which is a disposal of property by the free will of the disposer.

ἔγγυος] The word (used in this sense of ἐγγυητής, a *surety, one who gives security for*, by Xenophon and Aristotle) occurs only here in the Septuagint or the New Testament. Elsewhere we have μεσίτης in the same connexion with διαθήκη (viii. 6. ix. 15. xii. 24). But ἔγγυος adds the further thought of one who *makes himself responsible for* the validity and effectuation of the διαθήκη.

23. καὶ οἱ μέν] A further and last point of superiority. *And whereas they* (*the Levitical priests*) *are plural in number, because death prevents their permanence in office, the Melchizedek Priest, on the contrary, holds his office in sole and inviolable perpetuity.*

πλείονες] *Plural, more than one.* Or *somewhat many.* This use of πλείων, without a genitive or ἤ following, seems to be peculiar (in the New Testament) to St Luke. Luke xi. 53. Acts xiii. 31, ἐπὶ ἡμέρας πλείους. xxi. 10. xxiv. 17, δι' ἐτῶν πλειόνων. xxv. 14. xxvii. 20. xxviii. 23, ἦλθον πρὸς αὐτὸν πλείονες. In this use it seems nearly equiva-

24 κωλύεσθαι παραμένειν· ὁ δὲ διὰ τὸ μένειν αὐτὸν
εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην.
25 ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς

lent to πολλοί, just as οἱ πλείονες (1 Cor. ix. 19. 2 Cor. ii. 6. iv. 15. ix. 2. Phil. i. 14) to οἱ πολλοί.

πλ. εἰσιν γεγ. ἱερεῖς] *Are having become priests plural in number. Are priests in the plural number, having become so by reason of their being prevented by death from remaining (in office).*

θανάτῳ] Dative of the instrument. See vi. 17, ὅρκῳ. Eph. i. 13, τῷ πνεύματι. Phil. iii. 3, πνεύματι Θεοῦ. 1 Pet. i. 18, οὐ φθαρτοῖς κ.τ.λ.

κωλύεσθαι] The passive of κωλύειν is found only (besides) in Acts xvi. 6, κωλυθέντες...λαλῆσαι. Rom. i. 13.

παραμένειν] In 1 Cor. xvi. 6 (where, however, some read καταμενῶ) with πρὸς ὑμᾶς. In Phil. i. 25 with πᾶσιν ὑμῖν. Here, and in James i. 25, with no preposition or case following. *To remain along, where one is, in life* or *position.*

24. ὁ δέ] *The Priest of the prophecy.* The Melchizedek Priest.

εἰς τὸν αἰῶνα] Quoted from the prophecy of Psalm cx. 4.

ἀπαράβατον ἔχει τ. ἱ.] *Has the* (or *His*) *priesthood* as one *not to be invaded.* Like ἄβατος, ἐπιβατός, ὑπερβατός, &c., παραβατὸς is passive, not active, in sense, and ἀπαράβατος is not *one that cannot pass away*, and so *unchangeable*, but *one that cannot be transgressed, cannot have its boundary stepped over*, and so *inviolable* in its sole possession, its unique tenure.

25. ὅθεν] See note on ii. 17. *As the result of all which*, specially of the *last* thought.

σώζειν] See notes on i. 14, σωτηρίαν, and v. 7, σώζειν.

εἰς τὸ παντελές] Compare Luke xiii. 11, μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές (where it may belong either to ἀνακύψαι, *unable completely to straighten herself;* or to μὴ δυναμένη, *completely unable, &c.*). From παντελής, *complete, entire*, εἰς τὸ π. is *unto* (*so as to result in*) *that which is complete*, and is nearly equivalent to παντελῶς, for which see 2 Macc. iii. 12. &c.

δύναται] As in ii. 18. Only there the power is ascribed to *sympathy*, here to *immortality.*

προσερχομένους] See note on iv. 16, προσερχώμεθα.

δι' αὐτοῦ] *Through Him* as their Priest. See ii. 17. iv. 14—16.

ἐντυγχάνειν] From the primary sense of the word, *to light upon, to fall in with*, comes that of *applying to, making entreaty to;* whether as man to man

προσερχομένους δι' αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν
εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.
Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεύς, 26
ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν

vii. 26. *Or omit the former* καὶ.

(Acts xxv. 24, περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι), or as man to God (Rom. xi. 2, ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραήλ), or as the Holy Spirit (Rom. viii. 27) or Christ to God, here, and in Rom. viii. 34, Χριστὸς ὁ ἀποθανών, μᾶλλον δὲ ἐγερθεὶς...ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. The idea of *intercession* lies not in the *word*, but in the ὑπὲρ following or sometimes compounded with it (Rom. viii. 26, ὑπερεντυγχάνει).

26. Τοιοῦτος γάρ] A closing reason for the incomparable greatness of the new priesthood. We are bidden to reflect upon its exact adaptation to our case and need.

καὶ ἔπρεπεν] The καὶ is doubtful as a reading. If inserted, it will be *also*. Besides *being* our Priest, He *also suited our need*. For πρέπειν, here (alone in the New Testament) with a personal nominative, see note on ii. 10. Compare Psalm lxv. 1, σοὶ πρέπει ὕμνος, ὁ Θεός, ἐν Σιών. xxxiii. 1, τοῖς εὐθέσι πρέπει ἡ αἴνεσις. xciii. 5.

ὅσιος] Rarely used in the New Testament. Only eight times, of which three are quotations from the Septuagint. Acts ii. 27 and xiii. 5 (from Psalm xvi. 10), οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. xiii. 34 (from Isai. lv. 3), τὰ ὅσια Δαυεὶδ τὰ πιστά. 1 Tim. ii. 8, ἐπαίροντας ὁσίους χεῖρας. Tit. i. 8, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ. Rev. xv. 4, ὅτι μόνος ὅσιος. xvi. 5, δίκαιος εἶ...ὅσιος. In the Septuagint it is frequent, occurring (with its cognate forms ὁσιόω and ὁσιότης) more than 50 times, of which half are in the Psalms. Its predominant sense is *holy* or *saintly* in *character*, whereas ἅγιος is rather *holy* or *sacred* by *consecration*. The third word of the group, ἱερός, is found but in two places of the New Testament (1 Cor. ix. 13. 2 Tim. iii. 15), and in the Septuagint (as an adjective) only in Josh. vi. 8 (ἑπτὰ σάλπιγγας ἱεράς) and four times in 2 Macc. It may be suggested that ὅσιος alone speaks of *personal* holiness, and that, while both ἅγιος and ἱερὸς deal with *consecration*, ἱερὸς is applied by preference to *things*, ἅγιος either to *things* or *persons*.

ἄκακος] Only used once besides in the New Testament. Rom. xvi. 18, ἐξαπατῶσιν τὰς

ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενό-
27 μενος· ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ

καρδίας τῶν ἀκάκων. It is more frequent in the Septuagint, especially in Proverbs, where in ii. 21 (A) ἄκακοι is placed in parallelism with χρηστοί, in xiii. 6 (A) it is made the opposite of ἀσεβεῖς, while in Psalm xxv. 21 it is associated with εὐθεῖς. By usage it is not so much *innocent* in the sense of freedom from *evil* as in that of freedom from *guile*, *simple*; sometimes even to a *fault*, as in Prov. xiv. 15, ἄκακος πιστεύει παντὶ λόγῳ. Here *guileless*; akin to the thought of 1 Pet. ii. 22, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ. Compare Jer. xi. 19, ἐγὼ δὲ ὡς ἀρνίον ἄκακον ἀγόμενον τοῦ θύεσθαι κ.τ.λ.

ἀμίαντος] xiii. 4. James i. 27, θρησκεία καθαρὰ καὶ ἀμίαντος. 1 Pet. i. 4, εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον. In the Septuagint, Wisd. iii. 13. iv. 2. viii. 20. 2 Macc. xiv. 36.

κεχωρ. ἀπὸ τῶν ἁμ.] This must be interpreted consistently with ii. 17 and iv. 15. The separateness spoken of might be understood as either from *contaminating influences* (the χωρὶς ἁμαρτίας of iv. 15) or from the *reach of blasphemy or violence* (the ἀντιλογία of xii. 3). Yet the former idea would almost repeat the three epithets preceding, and the latter seems scarcely to suit the tenderness and elevation of the passage. May it perhaps be a feature of *dignity*, preparatory to the clause following? The local separateness implies no spiritual barrier: rather it is essential to the exercise of the mediatorial intercession, and even to the universal and impartial accessibility (compare Eph. iv. 10, ἵνα πληρώσῃ τὰ πάντα). The word χωρίζειν is not rare in the New Testament and the Septuagint. But there is no special appropriateness in any of its occurrences in either to this passage.

ὑψηλότερος τῶν οὐρ.] See note on iv. 14. The comparative ὑψηλότερος seems to be found only here and in Dan. viii. 3. For the sense, compare Eph. iv. 10, ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν.

γενόμενος] See Eph. i. 20, καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις. Phil. ii. 9, διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσεν κ.τ.λ.

27. καθ' ἡμέραν] The phrase κατ' ἐνιαυτὸν would have more exactly suited the ὥσπερ οἱ ἀρχιερεῖς following. For the Levitical atonement for priests and people was made only once a year. See ix. 7, 25, ἅπαξ τοῦ ἐνιαυτοῦ κ.τ.λ. x. 1, 2. But the *principle* is the same. A *repeated* sacrifice of propitiation, if needed at all, is needed perpetually. For the phrase ἀνάγ-

οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας. *ὁ* 28
νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχον-

vii. 27. *Or προσενέγκας.*

κην ἔχειν, see Luke xiv. 18. 1 Cor. vii. 37. Jude 3.

οἱ ἀρχιερεῖς] The *successive* high-priests of the order of Aaron. For the reference is to the ceremonies of the day of Atonement in which *μόνος ὁ ἀρχιερεὺς* (ix. 7) officiated.

πρότερον...ἔπειτα] Study Lev. xvi., distinguishing the sin-offering of the bullock (verses 11—14), from the sin-offering of the goat (verses 15, 16).

θυσίας] Plural, to suit the idea of the *repeated* offering.

ἀναφέρειν] For the uses of *προσφέρειν* and *ἀναφέρειν*, see note on v. 1, *προσφέρῃ*.

τοῦτο γὰρ ἐποίησεν] What is *τοῦτο* here? Does it include *ὑπὲρ τῶν ἰδίων* as well as *τῶν τοῦ λαοῦ*? The question answers itself. To say so would be to contradict the whole language of the Epistle (as well as of Scripture throughout) as to the sinlessness of Christ. In many places a text may be found which, taken by itself and isolated from all others, might seem to be capable of an Arian or Socinian meaning. But confront it with the *tenor* of Scripture, and all is consistency. It is so here.

ἐφάπαξ] An emphasized *ἅπαξ*. Sometimes (1) *at once*, as 1 Cor. xv. 6, *πεντακοσίοις ἀδελφοῖς ἐφάπαξ*. More often (2) *once for all*, as in ix. 12, *εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια*. x. 10. Rom. vi. 10, *τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ*. Not used in the Septuagint.

ἑαυτόν] ix. 14, 25, *ἑαυτὸν προσήνεγκεν...προσφέρῃ ἑαυτόν*. Gal. i. 4, *τοῦ δόντος ἑαυτὸν περὶ τῶν ἁμαρτιῶν ἡμῶν*. ii. 20, *τοῦ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ*. Eph. v. 2, 25. 1 Tim. ii. 6, *ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων*. Tit. ii. 14. Elsewhere *τὴν ψυχήν*, Matt. xx. 28. Mark x. 45. Or *τὴν σάρκα*, John vi. 51. Or *τὸ σῶμα*, Heb. x. 10.

ἀνενέγκας] The reading of the great manuscripts varies between *ἀνενέγκας* and *προσενέγκας*. See again note on v. 1, *προσφέρῃ*.

28. *ἀνθρώπους*] See verse 8, *ἀποθνήσκοντες ἄνθρωποι*. Here *ἀνθρώπους alone* bears the stress. *Human beings*. See Gal. i. 10. There is no denial here of the true humanity of Christ, which is so prominent in this Epistle (compare 1 Tim. ii. 5, *εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄν-*

τας ἀσθένειαν, ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς μετὰ τὸν νόμον υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

VIII. 1 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον

θρωπος Χριστὸς Ἰησοῦς), but only the assertion of the true divinity. The implied thought is, *mere* human beings.

καθίστησιν] See note on v. 1, καθίσταται.

ἔχοντας] *Having* (*as all mere men have*). See v. 2. Christ Himself *was, but is not*, compassed with infirmity. See 2 Cor. xiii. 4, καὶ γὰρ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ.

ὁ λόγος δέ] *But the word of* (*belonging, attached,* or *appended, to*) *the* ὁρκωμοσία *of which we are speaking.* The λόγος is *the divine declaration* of Psalm cx. 4, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κ.τ.λ. And the ὁρκωμοσία is the ὤμοσεν κύριος κ.τ.λ. which *prefaces* and *sanctions* that declaration.

τῆς μετὰ τ. ν.] *Which is later in time than, and comes to supersede, the* νόμος *of which the rule of the Aaronic priesthood was one* ἐντολή. The argument based upon *this* μετὰ is thus the *converse* of that drawn from *another* μετὰ in Gal. iii. 17. There the νόμος which was later in time cannot cancel the διαθήκη of the earlier ἐπαγγελία. It was not *meant* to do so. It was a parenthetical institution, leaving the original promise untouched. But the ὁρκωμοσία of the Melchizedek priesthood *was* meant, by the Author of both, to cancel the ἐντολή of the Aaronic priesthood, and with it the νόμος which hung upon it.

υἱόν] Understand καθίστησιν. The prophecy of Psalm cx. 4 is itself the introducer and establisher of the new priesthood. For the absence of the article with υἱόν, laying the stress upon the *quality, One who is Son* (*not* ἄνθρωπος as His *definition*), see notes on i. 2 and v. 8.

τετελειωμένον] The general idea of *consummated* is here defined by the context into the more special one of *consecrated.* See note on ii. 10, τελειῶσαι.

VIII. 1. Κεφάλαιον δέ] We are passing from the first to the second sub-section of the third main comparison (*Christ and Aaron*); from the *priesthood* to the *sanctuary*. But, as usual, the transition is made quietly and silently, only revealing itself in retrospect. The construction of the first clause is that of *an accusative in apposition with the sentence*, containing, in fact, that which is the *equivalent* of the statement. *And as a main point crowning* (ἐπὶ) *our statement* [*we say this—namely, that*] *we have, &c.* Such an accusa-

ἔχομεν ἀρχιερέα ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου
τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, τῶν ἁγίων 2

tive is generally placed at the end, not the beginning, of the sentence. See Rom. xii. 1, τὴν λογικὴν λατρείαν ὑμῶν. 1 Tim. ii. 6, τὸ μαρτύριον καιροῖς ἰδίοις. The seeming exceptions, in Rom. viii. 3 (τὸ γὰρ ἀδύνατον τοῦ νόμου) and 2 Cor. vi. 13 (τὴν δὲ αὐτὴν ἀντιμισθίαν), admit of a different explanation (see note on Rom. viii. 3). The passage before us may, however, give support to the like interpretation in those places also.

κεφάλαιον] This substantive (properly the neuter of an adjective) has two principal uses: (1) *a capital*, *chief*, or *crowning particular*, *a main point;* (2) *a sum* (of money, as Acts xxii. 28; principal, distinguished from interest, as Lev. vi. 5. Num. v. 7; or of a column of figures or items, as Num. iv. 2. xxxi. 26, 49) or *summary* (of proofs or arguments). Here the ἐπὶ following (instead of τῶν λεγομένων) decides in favour of the former, and makes the sense this: *As a capital upon the things which are being said—as a thought* (*or fact*) *forming the headstone of the argument—we add this; namely, that our High Priest is one who* (*after all else done*) *took His seat on the right hand of the throne of God.* Thus the new topic, that of the sanctuary or place of ministration, is introduced as the completion or crown of the former, that of the nature of the priesthood.

ἐπί] *Upon*, as their crown or completion. See above.

τοῖς λεγομένοις] *The things which are being said.* The discussion is still going on. See Luke xviii. 34, οὐκ ἐγίνωσκον τὰ λεγόμενα. Acts viii. 6, προσεῖχον δὲ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου.

τοιοῦτον] Not *such as we have said*, adding ὃς ἐκάθισεν κ.τ.λ. as a merely subordinate particular. But τοιοῦτον ὃς ἐκάθισεν, *such as took His seat.* The *description* of Him is this —that He ἐκάθισεν κ.τ.λ. For τοιοῦτος answered by ὅς (as often in classical Greek) instead of οἷος (1 Cor. xv. 48) or ὁποῖος (Acts xxvi. 29), see 1 Cor. v. 1, καὶ τοιαύτη π. ἥτις κ.τ.λ. Compare Philem. 9, τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης κ.τ.λ.

ἐν δεξιᾷ] *On the right hand of the throne of majesty, in the heavens.* See notes on i. 3, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης, and ἐν ὑψηλοῖς. The only difference between the two passages lies in the insertion here of τοῦ θρόνου before τῆς μεγαλωσύνης, which shows all the more clearly that the ἐν clause is separate, and goes back to ἐκάθισεν.

2. τῶν ἁγίων] Called once

λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν

(in ix. 3) by its full title, *ἅγια ἁγίων*, but elsewhere (ix. 8, 12, 25. x. 19. xiii. 11) simply *τὰ ἅγια*. It is *the holy of holies*, the inner chamber of the tabernacle. Here the *antitype* of the *material* holy of holies; the *αὐτὸς ὁ οὐρανὸς* of ix. 24.

τῶν ἁγίων...καὶ τῆς σκηνῆς] Are we to distinguish here between the antitypal *ἅγια* and the antitypal *σκηνή*, regarding the latter as the *outer* sanctuary, the scene of divine *manifestation* to saints and Angels, and the former as that of the divine *presence* itself? Or is it that the *σκηνὴ* includes both—as if it were, *the holy of holies, and indeed the σκηνὴ as a whole?* The limitation of *σκηνὴ* to the outer chamber seems to find support in Lev. xvi. 16, *καὶ ἐξιλάσεται τὸ ἅγιον...καὶ οὕτω ποιήσει τῇ σκηνῇ κ.τ.λ.*

λειτουργός] See note on i. 7, *λειτουργούς*.

σκηνῆς] Here first we reach the word which naturally becomes so prominent in this subsection, which is that of the *sanctuary*. In other books of the New Testament *σκηνὴ* occurs but 10 times (only as often as in this one Epistle), and only once (Acts vii. 44) in the special sense of the Levitical tabernacle. Akin perhaps to *σκιὰ* and *σκέπη*, it passes from the general idea of (1) a *booth* of leafy boughs (Lev. xxiii. 42, and the *σκηνοπηγία* of Deut. xvi. 16 and John vii. 2), or of (2) a *tent* of skins and curtains (Gen. iv. 20. xii. 8. &c. Heb. xi. 9), or of (3) a *hut* of planks and boards, into that of (4) a movable shrine or sanctuary, sometimes of a false deity (Amos v. 26. Acts vii. 43), or, in particular, that of (5) the Levitical tabernacle (Exodus, Leviticus, Numbers, &c.) or (6) its heavenly antitype (as here, and Rev. xiii. 6. xv. 5. xxi. 3).

ἀληθινῆς] *Real*, as distinguished from *apparent*. Here *antitypical* as opposed to *typical*. Compare Luke xvi. 11. John i. 9, *τὸ φῶς τὸ ἀληθινόν*. iv. 23, 37, *οἱ ἀληθινοὶ προσκυνηταὶ...ὁ λόγος ἐστὶν ἀληθινός* (*real*, as opposed to earthly *applications* of the saying). vi. 32, *τὸν ἄρτον...τὸν ἀληθινόν* (*real*, as opposed to *material*). vii. 28, *ἔστιν ἀληθινὸς ὁ πέμψας με*. viii. 16, *ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν* (*real*, as opposed to *fallacious*). xv. 1, *ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή* (*real* as opposed to *typical*). xvii. 3, *τὸν μόνον ἀληθινὸν Θεόν* (*real*, as opposed to *imaginary*). xix. 35, *καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία* (*real*, as opposed to *shadowy*). 1 Thess. i. 9, *Θεῷ ζῶντι καὶ ἀληθινῷ*. 1 John ii. 8. v. 20, *τὸν ἀληθινόν...ἐν τῷ ἀληθινῷ...ὁ ἀληθινὸς Θεός*. Rev. iii. 7, 14. vi. 10, *ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός*. xv. 3, *δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου*. xvi. 7. xix. 2, 9, 11. xxi. 5 *οὗτοι οἱ*

ἔπηξεν ὁ Κύριος, οὐκ ἄνθρωπος. πᾶς γὰρ ἀρχιε- 3
ρεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας
καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον
ὃ προσενέγκῃ. εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν 4

λόγοι πιστοὶ καὶ ἀληθινοί εἰσιν. xxii. 6.

ἣν ἔπηξεν] The contrast is that of ix. 24, οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια Χριστός... ἀλλ' εἰς αὐτὸν τὸν οὐρανόν. Compare Mark xiv. 58, τὸν ναὸν τοῦτον τὸν χειροποίητον...ἄλλον ἀχειροποίητον κ.τ.λ.

ἔπηξεν] The word (πηγνύναι) is specially suitable to the *putting together* of a thing of parts and pieces like the tabernacle. It is however applied frequently to the pitching of a tent of less solid or elaborate workmanship. Gen. xxvi. 25, καὶ ἔπηξεν ἐκεῖ τὴν σκηνὴν αὐτοῦ. xxxv. 21. &c. The clause here seems to come from Num. xxiv. 6, ὡσεὶ σκηναὶ ἃς ἔπηξε Κύριος.

ὁ Κύριος] The passage in Num. xxiv. 6 seems to decide that ὁ Κύριος here is *God*. And so in verse 11 (from Jer. xxxi. 34), γνῶθι τὸν Κύριον. xii. 14, οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον (comparing Matt. v. 8). Rom. xv. 11 (from Psalm cxvii. 1), αἰνεῖτε πάντα τὰ ἔθνη τὸν Κύριον. 1 Cor. x. 26 (from Psalm xxiv. 1), τοῦ Κυρίου ἡ γῆ κ.τ.λ.

οὐκ ἄνθρωπος] *And no human being.* See note on ii. 6, ἄνθρωπος...υἱὸς ἀνθρώπου.

3. πᾶς γάρ] *I say,* λειτουργός—*for, &c.*

προσφέρειν] See note on v. 1, προσφέρῃ.

δῶρά τε κ. θ.] See note on the same words in v. 1.

καθίσταται] See notes on v. 1 and vii. 28.

ὅθεν] *Whence. As an inference from which.* See notes on ii. 17 and iii. 1.

ἀναγκαῖον] Acts xiii. 46, ὑμῖν ἦν ἀναγκαῖον πρῶτον κ.τ.λ.

καὶ τοῦτον] *That this Person also,* the Melchizedek Priest. Compare iii. 3, πλείονος γὰρ οὗτος δόξης κ.τ.λ. x. 12, οὗτος δὲ μίαν κ.τ.λ.

προσενέγκῃ] Not προσφέρῃ. The offering spoken of is to be made once for all. And *what* offering? Considering that the place of it is the heavenly sanctuary, it must be, not the sacrifice on the brazen altar, but the presentation of the blood in the most holy place afterwards (Lev. xvi. 14, 15), which is the type here interpreted. In other words, the reference is not to the death on Calvary, but to the entrance into heaven, as the crucified and risen, to be the Intercessor and Mediator. Even *this* pre-

ἦν ἱερεύς, ὄντων τῶν προσφερόντων κατὰ νόμον
5 *τὰ δῶρα· οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύ-*

sentation of Himself to God is described as made once for all. The tense of προσενέγκῃ (1 or 2 aor. subj.) decides this, and prepares us for the argument of ix. 25, 26, which is, that, if the προσφέρειν (in this sense) is to be πολλάκις, so must the πάσχειν be upon which it is based.

4. εἰ μὲν οὖν] The μὲν is answered by the δὲ of verse 6. The οὖν is (as usual) *in accordance with the above statement;* here, namely, that *He must have something to offer. Something—then what?* Can it be something of the Levitical kind, to be presented in an earthly sanctuary? No, for upon earth He has no room for priesthood.

εἰ...ἦν] *If He were* (*which He is not*).

οὐδ' ἂν ἦν ἱ.] *He would not even be* (*have been being*) *a priest.* The first condition of ministering would have been wanting to him—the office of a priest.

ἱερεύς] *A priest of any kind;* not to say ἀρχιερεύς, to whom *alone* belonged the προσφορὰ of the blood in the holy of holies.

ὄντων τῶν πρ.] *There being* (*already, without Him*) *those who offer, &c. The office of* ἱερεὺς *is full. There is no room or place for Him in it, while earth is its scene.* For ὄντων, compare John i. 9, ἦν τὸ φῶς τὸ ἀληθινόν (*John was not the Light*—that *place was full*). The words τῶν ἱερέων (after ὄντων) are omitted in the revised text.

κατὰ νόμον] The revised text omits the article before νόμον, and so makes the meaning to be, *in accordance with a* νόμος, a divine code prescribing ritual as well as duty.

τὰ δῶρα] *The proper gifts,* those which are needed and ordered. Here δῶρα may include θυσίαι, according to note on v. 1.

5. οἵτινες] The effect of ὅστις is to *generalize* the relative. *Any who. Persons who.* See note on ii. 3, ἥτις.

ὑποδείγματι κ.τ.λ.] The construction is that of xiii. 10, οἱ τῇ σκηνῇ λατρεύοντες. *To serve the tabernacle* is to perform its rites and ceremonies. The tabernacle is here described as a ὑπόδειγμα καὶ σκιὰ τῶν ἐπουρανίων. See the following notes.

ὑποδείγματι] The tabernacle itself was *a manifestation* (or *representation*) *of* τὰ ἐπουράνια, *given for the instruction of mankind.* See note on iv. 11.

σκιᾷ] The idea is that of the *shadow* cast by a solid body. Thus (1) literally, Acts v. 15, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιὰ ἐπισκιάσῃ (or -ει) τινὶ αὐτῶν. Hence

ουσιν τῶν ἐπουρανίων, καθὼς κεχρημάτισται

(2) in metaphor, Matt. iv. 16 (from Isai. ix. 2). Luke i. 79, ἐν σκότει καὶ σκιᾷ θανάτου. And so (3) still more figuratively, as the *adumbration* of a reality which it does not *embody*. Col. ii. 17, ἅ ἐστιν σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα Χριστοῦ. Heb. x. 1, σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων. The tabernacle was a sort of *shadow* cast by the solid body of τὰ ἐπουράνια. They were the σῶμα, they were the εἰκὼν (see note on x. 1), of the existence of which the earthly tabernacle was a proof, of the nature of which it was a type. The *other* sense of σκιά, that of a *shade* protecting from heat and storm, is by far the commoner in the Septuagint, and is found in the New Testament in Mark iv. 32.

λατρεύουσιν] The words λατρεύειν and λατρεία originally denote the service of a *workman* (λάτρις) for *hire* (λάτρον). Compare Exod. xii. 16, πᾶν ἔργον λατρευτόν. In the Septuagint and New Testament the same words are frequently employed in reference to the service of God: whether (1) generally by the *worshippers;* as first Exod. iii. 12, καὶ λατρεύσετε τῷ Θεῷ ἐν τῷ ὄρει τούτῳ. xii. 25, φυλάξασθε τὴν λατρείαν ταύτην. Matt. iv. 10. Luke i. 74. ii. 37. John xvi. 2. Acts xxiv. 14. xxvi. 7. xxvii. 23, οὗ εἰμί, ᾧ καὶ λατρεύω. Rom. i. 9, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ (which *may* however, like Rom. xii. 1. Phil. iii. 3. Heb. ix. 14. xii. 28, be referred to the *second* head). Heb. ix. 9, 14. x. 2. xii. 28; or (2) specially by the *priest;* as here, and ix. 1, 6, δικαιώματα λατρείας...οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες. xiii. 10, οἱ τῇ σκηνῇ λατρεύοντες.

τῶν ἐπουρανίων] See notes on iii. 1 and vi. 4. Here it might mean *the heavenly things,* the realities which have their home in heaven where God is. But the *local* or *semilocal* idea is clearly predominant elsewhere in the phrase. See ix. 23. Eph. i. 20, καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις. ii. 6. iii. 10. If so taken here, the thought will be that the arrangements of the tabernacle, and specially the separation from each other of its two chambers, were typical of *the two heavens* (so to say), the heaven of the divine manifestation, and the heaven of the divine presence itself. The only question is whether the division of the two chambers (here as elsewhere) should not mark the obstacle between man and God rather than typify the two heavens. If so, *heavenly things* might be a safer rendering than *heavenly places.*

καθὼς] *And this descrip-*

Μωυσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν· Ὅρα γάρ

tion of the tabernacle, as a ὑπόδειγμα *and* σκιὰ *of the* ἐπουράνια, *accords with the expression used to Moses in the directions for the construction of the tabernacle.*

κεχρημάτισται] A *Scripture* perfect. See note on vii. 6, δεδεκάτωκεν. The verb χρηματίζειν, *to transact business*, is sometimes (1) *absolute*, as in 1 Kings xviii. 27 (μήποτε χρηματίζει αὐτός, ἢ μήποτε καθεύδει αὐτός κ.τ.λ.), and in a peculiar and post-classical idiom comes to mean *to transact business as (under the name of)*, and so *to pass for, to be called*, as in Acts xi. 26. Rom. vii. 3, μοιχαλὶς χρηματίσει ἐὰν κ.τ.λ. Sometimes (2) it is followed by τινὶ or πρός τινα (*the person dealt with*), with or without an *accusative of the business transacted.* Sometimes (3) it has an *accusative of the person dealt with*, or (in the passive) has *the person dealt with* for its *nominative.* In Scripture it is specially used (in all constructions) in a sacred sense, *of the communications of God with men* in the form of *revelation, admonition*, or *direction.* Thus (1) Jer. xxv. (xxxii. B) 30, Κύριος ἀφ' ὑψηλοῦ χρηματιεῖ. Heb. xii. 25, ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα. (2) Job xl. 8. Jer. xxvi. (xxxiii. B) 2, χρηματιεῖς πᾶσι τοῖς Ἰουδαίοις κ.τ.λ. xxx. (xxxvii. B) 2, πάντας τοὺς λόγους οὓς ἐχρημάτισα πρὸς σέ. Luke ii. 26. (3) Matt. ii. 12, 22, χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι κ.τ.λ. Acts x. 22. Heb. xi. 7, πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων. (Hence χρηματισμός, *a divine communication*, Rom. xi. 4. 2 Macc. ii. 4.) And so here. *Moses has been (divinely) dealt with; has been communicated with by God Himself.*

ἐπιτελεῖν] Often, *to finish*, in contrast with *beginning.* Thus 1 Sam. iii. 12, ἄρξομαι καὶ ἐπιτελέσω. Zech. iv. 9, αἱ χεῖρες Z. ἐθεμελίωσαν τὸν οἶκον τοῦτον, καὶ αἱ χεῖρες αὐτοῦ ἐπιτελέσουσιν αὐτόν. Rom. xv. 28. 2 Cor. viii. 6, ἵνα καθὼς προενήρξατο οὕτως καὶ ἐπιτελέσῃ κ.τ.λ. Gal. iii. 3. Phil. i. 6. But sometimes without any such contrast; as here, and ix. 6, τὰς λατρείας ἐπιτελοῦντες. Lev. vi. 22, ἅπαν ἐπιτελεσθήσεται. Num. xxiii. 23, τί ἐπιτελέσει ὁ Θεός. 1 Pet. v. 9. Render therefore here simply *to make.*

Ὅρα] Exod. xxv. 40. The only variations in the quotation here are (1) πάντα (inserted from verse above), and (2) δειχθέντα for δεδειγμένον.

γάρ] This γὰρ is no part of the quotation, but gives the reason for its introduction; namely, to justify the descrip-

φησιν ποιήσεις πάντα κατὰ τὸν τύπον τὸν
δειχθέντα σοι ἐν τῷ ὄρει· νῦν δὲ διαφορω- 6
τέρας τέτευχεν λειτουργίας, ὅσῳ καὶ κρείτ-

viii. 6. *Or* νυνὶ δὲ. *Or* τέτυχεν.

tion of the tabernacle as a ὑπόδειγμα of the ἐπουράνια.

φησιν] Understand ὁ Θεός.

ποιήσεις] There is an ellipsis of ὅπως in the phrase ὅρα ποιήσεις. The ellipsis of ὅρα would be the more classical.

κατὰ τὸν τ.] The question has been raised whether we are to suppose that a model of the tabernacle was shown to Moses in vision, or that he was to make the ἐπουράνια themselves (as revealed to him in vision) his τύπος in constructing it. It is a question quite beyond us. Delitzsch says, 'Not a mere plan of the earthly tabernacle, but a real manifestation of the heavenly world of which that tabernacle was to be a type...A manifestation made in such a form as to fit it to serve as a model for the earthly building.'

τύπον] By derivation *a stroke* or *blow*, τύπος means (1) *a mark* or *impression*, John xx. 25 (τῶν ἥλων); (2) *a form* or *figure*, Acts vii. 43 (from Amos v. 26). xxiii. 25; (3) *a model* or *pattern*, here, and Rom. v. 14. vi. 17. 1 Cor. x. 6. Phil. iii. 17. 1 Thess. i. 7. 2 Thess. iii. 9. 1 Tim. iv. 12. Tit. ii. 7. 1 Pet. v. 3.

δειχθέντα] The change from δεδειγμένον makes the exhibition a thing ended, without marking its abiding effect.

τῷ ὄρει] This from Exod. iii. 1 and xix. 2 onwards is the special title of Mount Sinai. In Heb. xii. 22 Sinai is replaced by Sion.

6. νῦν δέ] Or νυνὶ δέ. The δὲ answers the μὲν of verse 4, and contrasts fact with hypothesis. *But as it is* (*as the case really stands*). See xi. 15, 16, καὶ εἰ μὲν...νῦν δὲ κ.τ.λ. 1 Cor. xv. 20 (after εἰ many times repeated), νυνὶ δὲ Χριστὸς ἐγήγερται κ.τ.λ.

διαφορωτέρας] See note on i. 4, ὅσῳ διαφορώτερον.

τέτευχεν] As in the compound ἐντυγχάνειν (see note on vii. 25), the *casual* sense of τυγχάνειν (*to light upon*) is almost lost in usage, and the idea becomes simply that of *obtaining*. See xi. 35, ἵνα κρείττονος ἀναστάσεως τύχωσιν. Job vii. 2, ὥσπερ θεράπων...τετυχηκὼς σκιᾶς. Luke xx. 35, οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν. Acts xxiv. 3. xxvi. 22, ἐπικουρίας οὖν τυχὼν τῆς ἀπὸ τοῦ Θεοῦ. xxvii. 3. 2 Tim. ii. 10, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ.

τονός ἐστιν διαθήκης μεσίτης, ἥτις ἐπὶ κρείτ-
7 τοσιν ἐπαγγελίαις νενομοθέτηται. εἰ γὰρ ἡ

λειτουργίας] See note on i. 7, λειτουργούς.

ὅσῳ καί] The superiority of the λειτουργία is measured by the superiority of the διαθήκη of which He is μεσίτης. In vii. 22, the *converse* was the argument, and the superiority of the διαθήκη was inferred from the superiority of the priesthood.

διαθήκης] See note on vii. 22, διαθήκης.

μεσίτης] Also ix. 15, διαθήκης καινῆς μεσίτης ἐστίν. xii. 24, καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ. 1 Tim. ii. 5, εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς. The word μεσίτης means *an intermediate, one who stands between two persons or parties.* In the quotation from 1 Tim. it has a genitive of the two persons or parties. Here, and in the two other places of its occurrence in this Epistle, it has a genitive of the *subject* of the intervention. *One who stands between* (*others*) *in respect of something. One who mediates a* διαθήκη. In Gal. iii. 19 it is made a *disparagement* of the law that it required a μεσίτης (Moses) to negotiate it, whereas the ἐπαγγελία was a simple utterance of God to man admitting no such intermediary. Yet St Paul himself applies the term to Christ in the passage quoted from 1 Tim., and, in doing so, suggests the necessary distinction. Moses *came between* God and Israel, as a third person, himself (in this respect) separate from both. Christ is *both* Θεὸς *and* ἄνθρωπος, not *mediating between* two parties neither of which He Himself is, but *uniting* two parties the nature of both of which He shares.

ἥτις] *One which. A* διαθήκη *which.* See notes on ii. 3, ἥτις. viii. 5, οἵτινες.

ἐπί] *On the footing* (or *groundwork*) *of.* The ἐπαγγελίαι are made the basis and condition of the διαθήκη. For this use of ἐπί, compare Acts xxvi. 6, καὶ νῦν ἐπ' ἐλπίδι τῆς...ἐπαγγελίας... ἕστηκα κρινόμενος. Rom. v. 2. Eph. ii. 20, ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ κ.τ.λ. Phil. iii. 9, ἐπὶ τῇ πίστει. Tit. i. 2, ἐπ' ἐλπίδι ζωῆς αἰωνίου κ.τ.λ.

νενομοθέτηται] *Has been* (perfect of permanence) *legislated* (*constituted by divine legislation*). As in vii. 11 the λαὸς was said to have had its legal constitution given to it on the priesthood as its *hinge* (ἐπὶ with a genitive), so here the new διαθήκη is said to have had its legal constitution given to it on promises as its *basis* (ἐπὶ with a dative). See note on vii. 11.

πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας
ἐζητεῖτο τόπος. μεμφόμενος γὰρ αὐτοὺς λέ- 8
γει, Ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος,

viii. 8. *Or* αὐτοῖς.

7. εἰ γάρ] *I say* κρείττονος *—for, &c. There was room in the former* διαθήκη *for improvement. Its own prophets said so.*

ἡ πρ. ἐκείνη] Understand διαθήκη. It might have been προτέρα. But πρότερος is scarcely used in the New Testament (only Eph. iv. 22, κατὰ τὴν προτέραν ἀναστροφήν), except in the adverbial form πρότερον. And to a Hebrew Christian the Mosaic was the *primary* (as well as the *former*) dispensation. For πρῶτος as the former of *two*, see Acts i. 1, τὸν μὲν πρῶτον λόγον ἐποιησάμην κ.τ.λ. 1 Cor. xv. 47, ὁ πρῶτος ἄνθρωπος...ὁ δεύτερος ἄνθρωπος κ.τ.λ. And Heb. ix. 1, 2, 6, 8, 15, 18. x. 9, ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ δεύτερον στήσῃ.

ἄμεμπτος] *Faultless;* not to be complained of as *defective* in any respect. Luke i. 6. Phil. ii. 15. iii. 6. 1 Thess. iii. 13. And ἀμέμπτως 1 Thess. ii. 10. v. 23.

οὐκ ἄν] *There would not have been* (*in the mind of God* as expressed in His word of prophecy) *a seeking of room for a second.* The figure is that of a person dissatisfied with an existing arrangement, and looking about for an opportunity of substituting for it a different one.

8. μεμφόμενος γάρ] *But there* was *such a* ζήτησις*—for, &c.* The special thought in μέμφεσθαι is to find fault with as *defective.*

αὐτούς] The Vatican manuscript has αὐτοῖς. The question of reading is here important. For if αὐτοῖς were the reading, I should take it as *neuter*, and explain it by Gal. iii. 12 (ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς, though only ὁ νόμος has there preceded) as meaning *the particulars of the law. For, disparaging the provisions of the law, He saith, &c.* This has the advantage of making μεμφόμενος apply to the same thing as ἄμεμπτος above. If the reading is αὐτούς, there is no alternative; the αὐτοὺς must be the Israelites.

λέγει] That is, ὁ Θεός. As φησὶν in verse 5.

Ἰδού] The quotation is from Jer. xxxi. (xxxviii. B) 31—34. It is one of the fullest of the Old Testament predictions of the Gospel. It begins with an emphatic statement of its unlikeness to the law (verse 9). Passing from

καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ
καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν,
9 *οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς*
πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου

the negative to the positive, it divides itself into two promises: (1) that of a new spirit, conforming the will of the man to the will of God by a direct personal communication of instruction and influence to the individual soul (verses 10 and 11); (2) that of a free forgiveness of all sins (verse 12). The variations from the Alexandrine Septuagint are (1) συντελέσω for διαθήσομαι, (2) ἐπὶ τὸν οἶκον (twice) for τῷ οἴκῳ, (3) ἐποίησα for διεθέμην, (4) λέγει for φησί (twice), (5) τὰς omitted (with B) before καρδίας, (6) πολίτην (with B) for πλησίον, (7) αὐτῶν omitted after μικροῦ.

ἡμέραι ἔρχονται] A phrase frequent in Jeremiah. See Jer. vii. 32. ix. 25. xvi. 14. xix. 6. xxiii. 7. xxx. 3. xxxi. 27, 38. Amos iv. 2. ix. 13. Luke xxiii. 29.

καί] The ubiquitous Hebrew *and*, serving here the purpose of the ὅτε which might have been expected.

συντελέσω] Substituted (perhaps as a more significant word) for διαθήσομαι, which adds nothing to the cognate διαθήκην. The verb συντελεῖν is largely used in the Septuagint, and stands with διαθήκην (as here) in Jer. xxxiv. (xli. B) 8, 15. The word is much less common in the New Testament (less common even than ἐπιτελεῖν). See Rom. ix. 28, and note there.

ἐπί] *Towards; in relation to.* Well expressing the nature of a divine διαθήκη (see note on vii. 22), as not a *compact with*, but an *engagement towards*, the human being with whom it deals.

οἶκον] First perhaps (in the wide sense) in Exod. xix. 3, τάδε ἐρεῖς τῷ οἴκῳ Ἰακώβ, καὶ ἀναγγελεῖς τοῖς υἱοῖς Ἰσραήλ.

Ἰσραὴλ...Ἰούδα] The ten tribes and the two, from 1 Kings xii. 19 onwards. Jer. iii. 6, 7. Hos. iv. 15. &c.

καινήν] The distinction between καινός (new in *quality*) and νέος (new in *date*) is never obliterated, though either adjective may be applied with equal correctness in many cases. Thus καινή is the epithet of the Gospel διαθήκη (in contrast with that of the law) here and in ix. 15, νέα in xii. 44. It was in those days new in time as well as in nature. And so the spiritual renewal of the Christian is described by both words. See

μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς
ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν
ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν,
λέγει Κύριος. ὅτι αὕτη ἡ διαθήκη ἣν δια- 10

Eph. iv. 23, 24, ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον κ.τ.λ. Col. iii. 10, καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον.

9. οὐ κατά] *Not according to. Not after the likeness* or *after the pattern* or *on the scale of.* See iii. 8, κατὰ τὴν ἡμέραν. v. 6, κατὰ τὴν τάξιν.

τοῖς πατράσιν] *For* (*the benefit of*) *their fathers.* See note on i. 1, τοῖς πατράσιν.

ἐν ἡμέρᾳ] *In a day of me* (*my*) *taking hold of their hand, &c.* The construction is an imitation of the Hebrew phrase (which however has an infinitive, not a participle). The figure is that of giving a helping hand to a child or infirm person. See note on ii. 16, ἐπιλαμβάνεται.

ἐξαγαγεῖν] Acts vii. 40, ὁ γὰρ Μωυσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου. The infinitive is that of the direct object.

ὅτι] Reason why the new διαθήκη should not be like the old. *The old had been a failure.*

αὐτοί] *They on their part.* In contrast with κἀγὼ following. Emphatic, as always in the nominative. See notes on i. 11 and iii. 10.

ἐνέμειναν] *To abide in* (ἐμμένειν) is the opposite of *straying from* (James v. 19, πλανᾶσθαι ἀπὸ) or *walking beside* (παραβαίνειν). Acts xiv. 22, παρακαλοῦντες ἐμμένειν τῇ πίστει. Gal. iii. 10 (from Deut. xxvii. 26), πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις κ.τ.λ. The commoner compound in the New Testament is ἐπιμένειν, which is not used in the Septuagint.

ἠμέλησα] The tense expresses *a single act* of abandonment. *I gave up caring for them.* The converse is found in Jer. iv. 17, ὅτι ἐμοῦ ἠμέλησας, λέγει Κύριος. See note on ii. 3, ἀμελήσαντες.

10. ὅτι] *I say* καινήν, *and I say* οὐ κατὰ κ.τ.λ., *because, &c.* The terms of the new διαθήκη are adduced in *proof* of its novelty.

αὕτη] *The* διαθήκη *which I shall make is this which follows.* John i. 19, καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου κ.τ.λ. xv. 12. xvii. 3. &c.

θήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς, καὶ ἔσομαι αὐ-

viii. 10. *Or καρδίαν.*

διαθήσομαι] Acts iii. 25, *τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ὑμῶν.* Frequent in the Septuagint, beginning with Gen. ix. 17, *τοῦτο τὸ σημεῖον τῆς διαθήκης ἧς διεθέμην ἀναμέσον ἐμοῦ καὶ ἀναμέσον πάσης σαρκός.*

τῷ οἴκῳ] The dative as in Gen. xv. 18, *διέθετο Κύριος τῷ Ἄβραμ διαθήκην.* Deut. xxix. 1, 14, 25, &c. Often with *πρός*, as Exod. xxiv. 8, *τῆς διαθήκης ἧς διέθετο Κύριος πρὸς ὑμᾶς.* Or *μετά*, as 2 Sam. iii. 12, *διάθου διαθήκην σου μετ᾽ ἐμοῦ.*

μετὰ τὰς ἡμέρας ἐκείνας] *After (the arrival of) those days* (*ἡμέραι ἔρχονται*).

διδούς] The construction is difficult. Is it, (1) *giving (putting) my laws into their mind, I will also write them upon their hearts*—in which case the parallelism of the clauses is broken; or (2) [*I will make it*] *by giving (putting) my laws into their mind, and upon their hearts I will write them*—a somewhat unwarranted insertion; or (3) *which I will make for the house of Israel after those days, saith the Lord, by giving (putting) my laws into their mind*—letting the sentence run on without any supplying of words to complete it? The Greek of the Septuagint scarcely bears such minute dissection. The 3rd explanation is perhaps the simplest.

διάνοιαν] Matt. xxii. 37 (from Deut. vi. 5), *καρδίᾳ...ψυχῇ...διανοίᾳ.* Mark xii. 30. Luke x. 27. Eph. iv. 18. Col. i. 21. 1 Pet. i. 13, *ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν.* 2 Pet. iii. 1, *διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν.*

καρδίας] Is this a genitive singular, or an accusative plural? For the latter, we have the *τὰς* of the Alexandrine Septuagint, and the *companion accusative* (also with *ἐπὶ*) in x. 16 (revised text). For the former, the *companion singular διάνοιαν* here and in x. 16 (revised text). I incline to the accusative plural in both places, accounting for the different *number* (in the two clauses) by the difficulty of making a plural (in the required sense) of *διάνοια.*

ἐπιγράψω] The promise is, that *the will of God for man's conduct, instead of being in-*

τοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονταί μοι εἰς
λαόν. καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν 11
πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν
αὐτοῦ, λέγων, Γνῶθι τὸν Κύριον· ὅτι
πάντες εἰδήσουσίν με ἀπὸ μικροῦ αὐτῶν

scribed in the form of separate precepts upon tablets of stone, shall become the will of the man by a spiritual influence exerted directly upon him at the source and spring of his being. For the figure, see 2 Cor. iii. 3, ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξὶν λιθίναις, ἀλλ' ἐν πλαξὶν καρδίαις σαρκίναις.

καὶ ἔσομαι] *And thus shall be fulfilled that repeated promise of the Old Testament which can only have complete realization in a spiritual intercommunication between God and the individual man, such as has just been foretold.* For the promise in *one* part, see Gen. xvii. 7, εἰς διαθήκην αἰώνιον, εἶναί σου Θεός κ.τ.λ. And for the *twofold* promise, Exod. vi. 7, καὶ λήψομαι ὑμᾶς ἐμαυτῷ εἰς λαὸν ἐμοί, καὶ ἔσομαι ὑμῶν Θεός. Repeated again and again afterwards in the Pentateuch and prophets. For the phrase εἶναι εἰς, see 2 Sam. vii. 14. Jer. xxxi. (xxxviii. B) 1, 9. 2 Cor. vi. 18. &c.

11. καὶ οὐ μή] *And this influence upon the individual man shall be an influence of direct personal instruction, making him independent of any secondary or intermediate teaching, except in so far as it may help the other.* John vi. 45, ἔστιν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδακτοὶ Θεοῦ (Isai. liv. 13).

οὐ μή] With an aorist subjunctive, xiii. 5 (from Deut. xxxi. 6), οὐ μή σε ἀνῶ οὐδ' οὐ μή σε ἐγκαταλίπω. Rom. iv. 8. 1 Cor. viii. 13. Gal. v. 16. 1 Thess. iv. 15. v. 3. &c.

πολίτην] A remarkable variation (with B) from the Alexandrine πλησίον. See Zech. xiii. 7, ῥομφαία, ἐξεγέρθητι...ἐπ' ἄνδρα πολίτην μου. Prov. xxiv. 28, μὴ ἴσθι ψευδὴς μάρτυς ἐπὶ σὸν πολίτην. Luke xv. 15. xix. 14. Acts xxi. 39.

ἀδελφόν] Perhaps in the less literal sense, as first in Exod. ii. 11, ἐξῆλθε πρὸς τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς Ἰσραήλ ...Ἑβραῖον τῶν ἀδελφῶν αὐτοῦ (A, ἑαυτοῦ ἀδ. B) τῶν υἱῶν Ἰσραήλ.

Γνῶθι] *Know*, with the implied thought, *Let me teach thee.*

εἰδήσουσιν] The regular form is εἴσονται. (Homer, Hero-

12 ἕως μεγάλου αὐτῶν. ὅτι ἵλεως ἔσομαι
ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν
13 αὐτῶν οὐ μὴ μνησθῶ ἔτι. ἐν τῷ λέγειν
καινὴν πεπαλαίωκεν τὴν πρώτην. τὸ δὲ πα-

dotus, and Isocrates are quoted for this future.)

ἀπὸ μικροῦ] A common Hebrew idiom, to express all of every age and rank. Jer. vi. 13, ἀπὸ μικροῦ αὐτῶν καὶ ἕως μεγάλου. viii. 10. xlii. (xlix. B) 1, 8, πᾶς ὁ λαὸς ἀπὸ μικροῦ καὶ ἕως μεγάλου κ.τ.λ. xliv. (li. B) 12. &c. Acts viii. 10, πάντες ἀπὸ μικροῦ ἕως μεγάλου. xxvi. 22, μαρτυρόμενος μικρῷ τε καὶ μεγάλῳ.

12. ὅτι] *This new* διαθήκη *of divine individual communication is based upon a gospel of divine forgiveness of sins.*

ἵλεως] See note on ii. 17, εἰς τὸ ἱλάσκεσθαι. For ἵλεως (only found once besides in the New Testament, Matt. xvi. 22, in the phrase ἵλεώς σοι, that is, ἔστω or εἴη ὁ Θεός, *Mercy upon Thee*) see Num. xiv. 20, ἵλεως αὐτοῖς εἰμὶ κατὰ τὸ ῥῆμά σου. 1 Kings viii. 30, 34, 36, 39, 50, καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ...καὶ ἵλεως ἔσῃ ταῖς ἀδικίαις αὐτῶν αἷς ἡμάρτοσάν σοι κ.τ.λ. &c.

ἀδικίαις] The plural is found only here in the New Testament, and that in a quotation from the Septuagint. It is frequent in the Septuagint, especially in the prophets. Micah vii. 19, αὐτὸς ἐπιστρέψει καὶ οἰκτειρήσει ἡμᾶς, [καὶ] καταδύσει τὰς ἀδικίας ἡμῶν, καὶ ἀπορρίψει (A, ἀπορριφήσονται B?) εἰς τὰ βάθη τῆς θαλάσσης πάσας τὰς ἁμαρτίας ἡμῶν.

οὐ μή] The received text had καὶ τῶν ἀνομιῶν αὐτῶν after καὶ τῶν ἁμαρτιῶν αὐτῶν, before οὐ μή. In x. 17 it reappears. It is not in the Septuagint of Jer. xxxi.

μνησθῶ] Psalm xxv. 7, ἁμαρτίας νεότητός μου...μὴ μνησθῇς. lxxix. 8, μὴ μνησθῇς ἡμῶν ἀνομιῶν ἀρχαίων. Isai. xliii. 25, ἐγώ εἰμι ὁ ἐξαλείφων τὰς ἀνομίας σου ...καὶ οὐ μὴ μνησθήσομαι κ.τ.λ. lxiv. 9.

13. ἐν τῷ] *Mark the word* καινήν *in this quotation. It implies, nay creates, a* παλαιάν. *And to make a thing* παλαιὸν *is to predict its* ἀφανισμός.

ἐν τῷ λέγειν] *In the very saying* καινήν, *He (the Inspirer of Scripture) has antiquated the first* διαθήκη.

πεπαλαίωκεν] (1) A *Scripture* perfect. (2) The effect is permanent. For παλαιοῦν, see note on i. 11, παλαιωθήσονται.

τὸ δέ] *And the thing which is in course of being antiquated and of waxing old is nigh unto effacement.*

λαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.
Εἶχεν μὲν οὖν καὶ ἡ πρώτη δικαιώματα IX. 1

ix. 1. *Or omit* καὶ.

παλαιούμενον] *In course of being made old.* Though the thing is *done*, so far as the decision and the certainty is concerned, yet the working of it out takes time. And so the *actual wearing out* of the Mosaic institution is gradual, though the *sentence* of antiquation was pronounced when the καινὴν of this prophecy of Jeremiah was written. How true to fact! The heart was gradually eaten out of the Levitical system by the formalism and literalism of the Rabbinical treatment of it. Thus the sentence of ἀφανισμός, which was already upon it, justified itself before its execution. For παλαιὸς in its disparaging sense, see Matt. ix. 16, 17, ἐπὶ ἱματίῳ παλαιῷ...εἰς ἀσκοὺς παλαιούς. Rom. vi. 6, ὁ παλαιὸς ἡμῶν ἄνθρωπος. 1 Cor. v. 7, τὴν παλαιὰν ζύμην. Eph. iv. 22. Col. iii. 9. But no such disparagement is found in Matt. xiii. 52, καινὰ καὶ παλαιά. Luke v. 39, ὁ παλαιὸς χρηστός ἐστιν. 1 John ii. 7, ἐντολὴν παλαιὰν ἣν εἴχετε ἀπ' ἀρχῆς κ.τ.λ. The last quotation shows that παλαιὸς (*old*) and ἀρχαῖος (*ancient*) are sometimes interchangeable. Even ἀρχαῖος may be made by the context a word of reproach. 2 Cor. v. 17, τὰ ἀρχαῖα παρῆλθεν. Rev. xii. 9, ὁ ὄφις ὁ ἀρχαῖος.

γηράσκον] John xxi. 18, ὅταν δὲ γηράσῃς. Frequent in the Septuagint in its literal sense. Ecclus. viii. 6, μὴ ἀτιμάσῃς ἄνδρα ἐν γήρᾳ, καὶ γὰρ ἐξ ἡμῶν γηράσκουσι.

ἐγγὺς] See vi. 8, κατάρας ἐγγύς. Job xiii. 18, ἐγγύς εἰμι τοῦ κρίματός μου.

ἀφανισμοῦ] Only used here in the New Testament. But frequent in the Septuagint. Deut. vii. 2, ἀφανισμῷ ἀφανιεῖς αὐτούς. Jer. li. (xxviii. B) 37, ἔσται Βαβυλὼν εἰς ἀφανισμόν. &c. For the verb ἀφανίζειν, see Matt. vi. 19, 20, ὅπου σὴς καὶ βρῶσις ἀφανίζει κ.τ.λ. James iv. 14. It occurs more than 75 times in the Septuagint. And ἀφανισμὸς about 55 times.

IX. 1. Εἶχεν μὲν οὖν] (1) The οὖν stands by itself (in the construction of the sentence) as the connecting particle. It is little more than *continuative*—*to pursue the argument* of the subsection of the Sanctuary. But it has something also of *consequential; in accordance with* the position and use of the first διαθήκη. (2) The μὲν belongs to εἶχεν, and prepares us for the inference: *had*, but with no intrinsic or abiding value.

2 *λατρείας τό τε ἅγιον κοσμικόν. σκηνὴ γὰρ*

An emphasis on *had* will best express its force. (3) Is the μὲν answered *formally* or only by *implication?* The δὲ of verse 11 is too far off to be made the *direct* antithesis of the μὲν in verse 1, though it suggests the correct *idea* of the suppressed antithesis as given above. *Had*, but not so as to satisfy the real want.

καὶ ἡ πρώτη] Understand διαθήκη. The καὶ is omitted by the Vatican manuscript. If retained, it must be *even* rather than *also;* for the following particulars are not common to the old and the new.

δικαιώματα] *Ordinances.* The verb δικαιοῦν, in its application to a *thing*, means *to make* or *declare just, to claim as a right, to require.* Hence δικαίωμα is (1) *a thing made* or *declared just.* (*a*) *A decision* or *sentence;* whether of *acquittal* (Rom. v. 16) or of *condemnation* (Rom. i. 32). (*b*) *A requirement* (Rom. ii. 26. viii. 4). (*c*) *An ordinance;* as here, and verse 10, δικαιώματα σαρκός. Also Luke i. 6, ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ Κυρίου. (2) *A righteous act* (Rom. v. 18. Rev. xv. 4. xix. 8).

λατρείας] See note on viii. 5. Also on Rom. i. 9, λατρεύω.

τό τε ἅγιον] *And its sanctuary a mundane (material) one.* As κοσμικὸν cannot be made a substantive, this is the only rendering consistent with the position of the article.

ἅγιον] There seems to be no parallel in the New Testament for the *singular* here. But in the Septuagint it is frequently used, both for the whole tabernacle (as here), and for the holy place as distinguished from the most holy. For the latter, see Exod. xxvi. 33, ἀναμέσον τοῦ ἁγίου καὶ ἀναμέσον τοῦ ἁγίου τῶν ἁγίων. For the former, Exod. xxxvi. 3, εἰς πάντα τὰ ἔργα τοῦ ἁγίου. Num. iii. 38, φυλάσσοντες τὰς φυλακὰς τοῦ ἁγίου. Ezek. xlv. 4, 18, τοῖς ἱερεῦσι τοῖς λειτουργοῦσιν ἐν τῷ ἁγίῳ...τοῦ ἐξιλάσασθαι τὸ ἅγιον.

κοσμικόν] Not in the debased sense which κοσμικὸς bears in the only other place of its occurrence in Scripture (Tit. ii. 12, τὰς κοσμικὰς ἐπιθυμίας), but still in the disparaging sense in which it is *material* as the opposite of *spiritual*, and *earthly* as the opposite of *heavenly*. The explanation is given in the phrase τὰ στοιχεῖα τοῦ κόσμου, Gal. iv. 3. Col. ii. 8, 20. The law is there so described, as being (1) a *rudimentary* system, in contrast with the full revelation of grace and truth in the Gospel; (2) a *material* system, in reference to

κατεσκευάσθη, ἡ πρώτη, ἐν ᾗ ἥ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται

its tabernacle and sacrifices. So here the Levitical sanctuary is called κοσμικὸν in contrast with the heavenly temple in which Christ ministers. See verse 24. See also note on Rom. i. 20, where the senses of κόσμος are arranged in order.

2. σκηνὴ γάρ] *For there was a tabernacle constructed.* First, a *tabernacle:* that was the general idea of the ἅγιον. Then the general is particularized. It was *double* in construction; it consisted of a first and a second (an outer and an inner) σκηνή. No mention is made of the *temple*, which was only a reproduction, on a grander scale, and of more solid material, and with certain variations, of the only ἅγιον which had divine directions for its construction. See note on viii. 2, σκηνῆς.

κατεσκευάσθη] See note on iii. 3, κατασκευάσας.

ἡ πρώτη] The σκηνὴ is now divided into its two parts, the outer and inner chamber. And ἡ πρώτη (as in verse 6, where it is contrasted with ἡ δευτέρα in verse 7) means, *the first reached on entering; the outer.*

ἐν ᾗ] The contents of the outer chamber of the tabernacle are here made three nominally, but practically two only, for the shewbread *occupied* the table. And so in Exod. xxv. 23, &c. (where the first instructions are given for the furniture of the tabernacle) only the table of shewbread and the candlestick are mentioned: the altar of incense is not named till xxx. 1. The omission here is remarkable: see note on verse 4.

λυχνία] Exod. xxv. 31—39, ἐκ χρυσίου καθαροῦ...τοὺς λύχνους αὐτῆς ἑπτά κ.τ.λ. xxxvii. 17—24. xl. 4, 24, 25, ἀπέναντι τῆς τραπέζης (B *omits*) εἰς τὸ κλίτος τῆς σκηνῆς τὸ πρὸς νότον κ.τ.λ. Lev. xxiv. 2—4, ἔξωθεν τοῦ καταπετάσματος...καὶ καύσουσιν αὐτὸ Ἀαρὼν καὶ οἱ υἱοὶ αὐτοῦ ἀφ' ἑσπέρας ἕως πρωΐ κ.τ.λ.

τράπεζα] Exod. xxv. 23—30, χρυσίου καθαροῦ...καὶ ἐπιθήσεις ἐπὶ τὴν τράπεζαν ἄρτους ἐνωπίους ἐναντίον μου διαπαντός. xxxvii. 10—16. xl. 4, 22, 23, πρὸς βορρᾶν, ἔξωθεν τοῦ καταπετάσματος τῆς σκηνῆς κ.τ.λ.

ἡ πρόθεσις] Upon the τράπεζα. *The setting forth of the loaves;* that is, *the loaves set forth.* Exod. xxv. 30. xl. 23, καὶ προέθηκεν (A, προσέθηκεν B?) ἐπ' αὐτῆς ἄρτους τῆς προθέσεως ἐναντίον Κυρίου. Lev. xxiv. 5—9, καὶ ἐπιθήσετε αὐτοὺς δύο θέματα, ἓξ ἄρτους τὸ ἓν θέμα...εἰς ἀνάμνησιν προκείμενα τῷ Κυρίῳ· τῇ ἡμέρᾳ τῶν σαββάτων προθήσετε (A, προσθήσεται B?) κ.τ.λ.

3 ἅγια· μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ
4 ἡ λεγομένη ἅγια ἁγίων, χρυσοῦν ἔχουσα θυμια-

ix. 2. *Or* τὰ ἅγ. 3. *Or* τὰ ἅγ. τῶν ἁγ.

ἥτις] *One which. A* σκηνὴ *which.* See notes on ii. 3. viii. 5, 6.

ἅγια] A neuter plural. Made a proper name, and so dispensing with the article. (I do not find it so in the Septuagint.) The Vatican manuscript has τὰ ἅγια.

3. μετά] *After reaching;* and so, *behind.*

τὸ δεύτερον] In contrast with the curtain over the door of the tabernacle. See note on vi. 19.

σκηνὴ ἡ λ.] *A tabernacle, namely, that which is called, &c.* The two *chambers* are spoken of as two *tabernacles.* Partly perhaps to emphasize the separateness, and so the unapproached sanctity, of the inner.

ἅγια ἁγίων] The Vatican manuscript has τὰ ἅγια τῶν ἁγίων. And with more support than for τὰ ἅγια in verse 2. The Alexandrine and (first hand of) the Sinaitic omit the articles in both cases. I do not find ἅγια ἁγίων (without τὰ and τῶν) in the Septuagint in this special application.

4. θυμιατήριον] Is this to be rendered *censer,* or *altar of incense?* For *censer,* we have the biblical use of the word in 2 Chron. xxvi. 19 and Ezek. viii. 11, the only two places of its occurrence in the Septuagint, which always has θυσιαστήριον θυμιάματος (Exod. xxx. 1) or θυσιαστήριον χρυσοῦν (Exod. xl. 5) for the altar of incense. On the other hand, (1) πυρεῖον (not θυμιατήριον) is the Levitical word for *firepan* or *censer* (Lev. x. 1. xvi. 12. Num. xvi. 6, &c.), and nothing is said of its being *kept* in the holy of holies. (2) The *omission* of the incense-altar in the enumeration of the contents of the tabernacle is almost impossible. (3) It is said that θυμιατήριον is used for the incense-altar in Philo, Josephus, &c. These considerations would be decisive, were it not for the *place* here assigned to the θυμιατήριον. It was notorious that the incense-altar stood in the outer chamber (see Exod. xl. 26, ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἀπέναντι τοῦ καταπετάσματος). Otherwise it would have been inaccessible to the ministering priests except on the day of Atonement, whereas incense was to be offered upon it twice daily (Exod. xxx. 7, 8. Compare Luke i. 9). Yet here it is in some way assigned to the holy of holies. We mark

τήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλα-

the word ἔχουσα as suggesting a reconciliation which would have been precluded if the ἐν ᾗ of verse 2 had been employed. The altar of incense, though standing in the holy place, had a close *connexion* with the holy of holies. See its first mention in Exod. xxx. 1—10, καὶ θήσεις αὐτὸ ἀπέναντι τοῦ καταπετάσματος τοῦ ὄντος ἐπὶ τῆς κιβωτοῦ τῶν μαρτυρίων κ.τ.λ. xl. 5, καὶ θήσεις τὸ θυσιαστήριον τὸ χρυσοῦν εἰς τὸ θυμιᾶν ἐνώπιον (ἐναντίον B) τῆς κιβωτοῦ. So that, though the veil was ordinarily *between* it and the mercy-seat, it closely adjoined it, and on the day of Atonement, when the veil was drawn aside, the incense-altar was expressly included in the highest ceremonial of the anniversary (Exod. xxx. 10). On the whole, with whatever sense of the difficulties, we must regard the θυμιατήριον as standing here for the altar of incense. The Vatican manuscript adds καὶ τὸ χρυσοῦν θυμιατήριον after ἄρτων in verse 2, and omits χρυσοῦν θυμιατήριον καὶ in verse 4, leaving only ἔχουσα before τὴν κιβωτόν. (Probably a mere correction of a supposed mistake of fact.)

κιβωτόν] Exod. xxv. 10, &c. The central feature of the new worship. No form or figure of deity—only a chest or box (the word is found in Aristophanes, &c.) containing the 'ten words' of precept and prohibition written on the two stone tablets. Elsewhere κιβωτὸς stands for the ark of the deluge (xi. 7. Matt. xxiv. 38. Luke xvii. 27. 1 Pet. iii. 20). The ark of Exod. ii. 3 is a different word (θίβις).

τῆς διαθήκης] Because it contained the code of the διαθήκη or covenant. Exod. xxv. 16, καὶ ἐμβαλεῖς εἰς τὴν κιβωτὸν τὰ μαρτύρια ἃ ἂν δῶ σοι. xl. 3, 20. See note on vii. 22, διαθήκης.

περικεκαλυμμένην] Exod. xxviii. 20, περικεκαλυμμένα χρυσίῳ κ.τ.λ.

πάντοθεν] Exod. xxv. 11, ἔσωθεν καὶ ἔξωθεν χρυσώσεις αὐτήν.

στάμνος] Here feminine. Masculine in Exod. xvi. 33, 34, λάβε στάμνον χρυσοῦν ἕνα, καὶ ἔμβαλε εἰς αὐτὸν πλῆρες τὸ γομὸρ τοῦ μάν, καὶ ἀποθήσεις αὐτὸ ἐναντίον τοῦ Θεοῦ...ἐναντίον τοῦ μαρτυρίου κ.τ.λ.

ἡ βλαστήσασα] Num. xvii. 2, &c., καὶ ἰδοὺ ἐβλάστησεν ἡ ῥάβδος [ἡ] Ἀαρὼν...καὶ ἐξήνεγκε βλαστόν, καὶ ἐξήνθησεν ἄνθη, καὶ

5 στήσασα καὶ αἱ πλάκες τῆς διαθήκης, ὑπεράνω
δὲ αὐτῆς Χερουβεὶν δόξης κατασκιάζοντα τὸ

ἐβλάστησε κάρυα...ἀπόθες τὴν ῥάβδον Ἀαρὼν ἐνώπιον τῶν μαρτυρίων εἰς διατήρησιν κ.τ.λ.

αἱ πλάκες] In the first mention of them they are called πυξία. Exod. xxiv. 12, καὶ δώσω σοι τὰ πυξία τὰ λίθινα, τὸν νόμον καὶ τὰς ἐντολὰς ἃς ἔγραψα νομοθετῆσαι αὐτοῖς. The first occurrence of πλάκες is in Exod. xxxi. 18, τὰς δύο πλάκας τοῦ μαρτυρίου, πλάκας λιθίνας, γεγραμμένας τῷ δακτύλῳ τοῦ Θεοῦ. These being broken (Exod. xxxii. 19) are replaced by others: Exod. xxxiv. 1, &c. λάξευσον σεαυτῷ δύο πλάκας λιθίνας καθὼς καὶ αἱ πρῶται ...καὶ γράψω ἐπὶ τῶν πλακῶν τὰ ῥήματα ἃ ἦν ἐπὶ (ἐν B) ταῖς πλαξὶ ταῖς πρώταις. xxxiv. 27, 28, 29, γράψον σεαυτῷ τὰ ῥήματα ταῦτα κ.τ.λ. The emphatic σεαυτῷ might seem to mark a difference between the first and the second writing. But Deut. x. 4, 5 (καὶ ἔγραψεν ἐπὶ τὰς πλάκας...καὶ ἔδωκεν αὐτὰς Κύριος ἐμοί...καὶ ἐνέβαλον τὰς πλάκας εἰς τὴν κιβωτὸν ἣν ἐποίησα) must correct any hasty inference. In 1 Kings viii. 9 it is stated that there was nothing in the ark (at the dedication of the temple of Solomon) πλὴν δύο πλάκες λίθιναι...ἃς ἔθηκε Μωυσῆς ἐκεῖ, so that the writer to the Hebrews goes back to earlier times in his enumeration of its contents.

5. ὑπεράνω] Eph. i. 21. iv. 10. Also Deut. xxvi. 19. xxviii. 1. Ezek. i. 26. xi. 22. Not *far above*, but simply turning ἄνω (which is always an adverb in the New Testament and the Septuagint) into a preposition with a genitive. See note on ii. 8, ὑποκάτω. So far from the Cherubim being *far above* the ark, they were a *part* of its cover. See Exod. xxv. 18, 22. xxxvii. 8, ἐκ τοῦ ἱλαστηρίου ἐποίησε τοὺς Χερουβεὶμ ἐξ ἀμφοτέρων τῶν μερῶν αὐτοῦ.

αὐτῆς] That is, τῆς κιβωτοῦ.

Χερουβείν] The final letter is ν in the Vatican and Sinaitic manuscripts, μ in the Alexandrine. (In the Septuagint I only notice a final ν in 2 Sam. vi. 2.) The word occurs first, and without explanation, in Gen. iii. 24, καὶ ἔταξε τὰ Χερουβὶμ καὶ τὴν φλογίνην ῥομφαίαν κ.τ.λ. In Exod. xxv. 18, &c. directions are given for making δύο Χερουβεὶμ (as if their form were already known) for the two ends of the mercy-seat. It is in Ezekiel and the Revelation that we find the composition of these figures, if we may regard the τέσσαρα ζῶα as their equivalent. They seem to have been representative of animated nature in its chief

ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ

divisions. Perhaps also typical of various qualities of character. When we add together the courage of the lion, the industry of the ox, the aspiration of the eagle, and the sympathy of the man, we seem to have in one whole the character most complete, and fittest for God's presence. The plural is here (and in Gen. iii. 24 and Ezek. iii. 8, &c.) neuter; in Exod. xxv. and xxxvii. alternately neuter and masculine (in xxxvii. 9 we have the strong masculine, ἀνὴρ πρὸς τὸν ἀδελφὸν αὐτοῦ). The singular is always masculine.

δόξης] *Of, belonging* or *attached to*, as its setting and framework, *the Shechinah* which was the symbol of God's presence. Exod. xxv. 22, λαλήσω σοι ἄνωθεν τοῦ ἱλαστηρίου ἀναμέσον τῶν δύο Χερουβεὶμ τῶν ὄντων ἐπὶ τῆς κιβωτοῦ τοῦ μαρτυρίου. Num. vii. 89. Ezek. x. 19, καὶ δόξα [Κυρίου] Θεοῦ Ἰσραὴλ ἦν ἐπ' αὐτῶν ὑπεράνω. For δόξα, see note on i. 3, and on Rom. i. 23 and ix. 4.

κατασκ.] Exod. xxv. 20, συσκιάζοντες (ἐν B) ταῖς πτέρυξιν αὐτῶν ἐπὶ τοῦ ἱλαστηρίου. xxxvii. 9 (ἐπὶ τὸ ἱλαστήριον). Elsewhere ἐπισκιάζειν. Matt. xvii. 5 (αὐτούς). Mark ix. 7 (αὐτοῖς). Luke i. 35 (σοι). ix. 34 (αὐτούς). Acts v. 15 (τινί).

ἱλαστήριον] Properly the neuter of ἱλαστήριος, *propitiatory* or *expiatory*. Always in the Septuagint *the mercy-seat*, the lid or cover of the ark in the holy of holies. Perhaps from the connexion of *covering* with *forgiving* (Psalm xxxii. 1, μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. Ezek. xlv. 17, 20, where the literal Hebrew of ἐξιλάσκεσθαι is *to cover*). Perhaps from the prominence given to the cover of the ark in the ceremonies of the day of expiation (Lev. xvi. 14, 15), which made it the symbolic centre of the personal hope of mercy as well as of the divine presence in Israel. Exod. xxv. 17, 21, 22, καὶ ποιήσεις ἱλαστήριον ἐπίθεμα χρυσίου καθαροῦ...καὶ ἐπιθήσεις τὸ ἱλαστήριον ἐπὶ τὴν κιβωτὸν ἄνωθεν κ.τ.λ. In Rom. iii. 25 (the only other place of ἱλαστήριον in the New Testament) Christ is called ἱλαστήριον, as though He were Himself the mercy-seat of the antitypical tabernacle. See note on ii. 17, εἰς τὸ ἱλάσκεσθαι. Also on Rom. iii. 25, ἱλαστήριον.

περὶ ὧν] *Concerning which several particulars. As to their symbolical meaning.* The only thing proposed to be dwelt upon is the separation between the two chambers of the tabernacle, and the inac-

6 μέρος. τούτων δὲ οὕτως κατεσκευασμένων, εἰς
μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίασιν οἱ
7 ἱερεῖς τὰς λατρείας ἐπιτελοῦντες· εἰς δὲ τὴν
δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεύς,
οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ

cessibility of the holy of holies, except once a year, and then to one person, and with the most solemn ceremony.

ἔστιν] In the sense of ἔξεστιν. This common classical idiom seems to be found in the New Testament only here and in 1 Cor. xi. 20, οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν.

κατὰ μέρος] *Part by part. In detail.* (Only here.)

6. τούτων] The reference is still to the distinctness of the two chambers rather than to the contents of either.

τὴν πρώτην] See note on verse 2. *The first* (*outer chamber of the*) σκηνή.

διὰ παντός] Also xiii. 15. Matt. xviii. 10. Mark v. 5. Luke xxiv. 53. Acts ii. 25. x. 2. xxiv. 16. Rom. xi. 10. 2 Thess. iii. 16.

εἰσίασιν] *Enter.* The Levitical ritual is represented as still kept up, though it is superseded as to its virtue by the new διαθήκη.

τὰς λατρείας] These were (1) the lighting and dressing of the lamps of the golden candlestick (Exod. xxvii. 21. Lev. xxiv. 3) at evening and morning; (2) the offering of incense on the golden altar (Exod. xxx. 7, 8) at the same times. The changing of the shewbread was a *weekly* duty (Lev. xxiv. 8) on the sabbath. These were offices of the sanctuary: for the attendance at the brazen altar see note on vii. 13.

ἐπιτελοῦντες] See note on viii. 5, ἐπιτελεῖν.

7. τὴν δευτέραν] See note on verse 2, ἡ πρώτη.

ἅπαξ τοῦ ἐνιαυτοῦ] On the great day of Atonement. Lev. xvi. 29, ἐν τῷ μηνὶ τῷ ἑβδόμῳ, δεκάτῃ τοῦ μηνὸς κ.τ.λ.

μόνος ὁ ἀρχιερεύς] Lev. xvi. 17, καὶ πᾶς ἄνθρωπος οὐκ ἔσται ἐν τῇ σκηνῇ τοῦ μαρτυρίου...ἕως ἂν ἐξέλθῃ.

οὐ χωρὶς αἵματος] Lev. xvi. 14, 15, καὶ λήψεται ἀπὸ τοῦ αἵματος τοῦ μόσχου κ.τ.λ. καὶ σφάξει τὸν χίμαρον...καὶ οἴσει ἀπὸ τοῦ αἵματος αὐτοῦ ἐσώτερον τοῦ καταπετάσματος, καὶ ποιήσει τὸ αἷμα αὐτοῦ ὃν τρόπον ἐποίησε τὸ αἷμα τοῦ μόσχου, καὶ ῥανεῖ τὸ αἷμα αὐτοῦ ἐπὶ τὸ ἱλαστήριον κ.τ.λ.

προσφέρει] The προσφορὰ

τῶν τοῦ λαοῦ ἀγνοημάτων· τοῦτο δηλοῦντος τοῦ 8
πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν
τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχούσης

spoken of is not *the sacrifice on the brazen altar*, but *the presentation of the blood* in the holy of holies. See note on viii. 3, προσενέγκῃ.

ὑπὲρ ἑαυτοῦ] See Lev. xvi. 6, 11—14, τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας τὸν αὐτοῦ κ.τ.λ.

καὶ τῶν τοῦ λαοῦ] Lev. xvi. 15, τὸν χίμαρον τὸν περὶ τῆς ἁμαρτίας τὸν περὶ τοῦ λαοῦ κ.τ.λ.

ἀγνοημάτων] See note on v. 2, ἀγνοοῦσιν.

8. τοῦτο δηλοῦντος] The Levitical ceremonial is here said (1) to have been due to divine inspiration, (2) to have had a typical significance in some at least of its particulars. For δηλοῦν in application to the Holy Spirit, see 1 Pet. i. 11, εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ. As there Old Testament *prophecy*, so here Old Testament *ritual*, is ascribed to the Holy Spirit.

μήπω πεφανερῶσθαι] *That the way of (into) the true holy of holies*, the αὐτὸς ὁ οὐρανὸς of verse 24, *had not yet been made manifest, &c.* The doctrine of Atonement, by the one sacrifice of Christ once offered, was not yet so distinctly revealed that a man could enter God's spiritual presence with a conscience disburdened of guilt by the *sprinkling of the blood of Jesus Christ* (x. 22. xii. 24. 1 Pet. i. 2).

τὴν τῶν ἁγίων ὁδόν] (1) For τὰ ἅγια, see note on viii. 2. (2) Is ὁδὸς here *way* in the sense of *road*, or *way* in the sense of *journey?* For the former, see Matt. vii. 13, 14, εὐρύχωρος ... τεθλιμμένη κ.τ.λ. xiii. 4, παρὰ τὴν ὁδόν. xx. 30. xxi. 8, 19. xxii. 10. &c. For the latter, Luke ii. 44, ἡμέρας ὁδόν. Acts i. 12, σαββάτου ἔχον ὁδόν. ix. 17, 27. 1 Thess. iii. 11, κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. &c. Either sense might suit this place. But x. 19, 20 (where the εἴσοδος τῶν ἁγίων interprets the following ὁδὸς) decides in favour of the latter. *The journey of the* ἅγια. That is, *the mode of entering the* antitypical *holy of holies.*

ἔτι τῆς πρώτης] *While the outer* σκηνὴ *still had a standing.* The *outer* separate from the *inner*. While there was still place for a *separate* outer chamber in the typical tabernacle. In the other eight places of its occurrence στάσις has its other sense, of *faction* or *sedition*. Here it is simply a *standing* or

9 στάσιν· ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνε-

standing-place. It is frequent in this sense in the Septuagint. Deut. xxviii. 65, οὐδὲ μὴ γένηται στάσις τῷ ἴχνει τοῦ ποδός σου. 1 Chron. xxviii. 2, οἰκοδομῆσαι οἶκον ἀναπαύσεως...καὶ στάσιν ποδῶν Κυρίου ἡμῶν. &c.

9. ἥτις παραβολή] *Which thing* (*the fact of there being a* πρώτη σκηνὴ *separate from the holy of holies*) *was a parable.* At first sight ἥτις might look like the direct relative of σκηνὴ alone: *which* πρώτη σκηνὴ *was a parable.* But to call the σκηνὴ *itself* a παραβολὴ seems harsh and without example. And the attraction (in gender or number) of the relative to the predicate is quite common. See, for example, Mark xv. 16, ἔσω τῆς αὐλῆς, ὅ ἐστιν πραιτώριον. Eph. iii. 13, ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν. vi. 17, τὴν μάχαιραν τοῦ πνεύματος, ὅ ἐστιν ῥῆμα Θεοῦ. 1 Tim. iii. 15, ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος. &c. So here ἥτις refers neither to σκηνὴ nor to στάσις, but stands for ὅ τι, *which thing*, or rather *a thing which.* See notes on ii. 3, ἥτις. viii. 5, οἵτινες. &c.

εἰς τὸν καιρόν] *Unto* (*pointing to, with a view to*) *the present season* (*period*). The existence of an outer tabernacle, distinct and divided from the inner, was a parable which was to have its explanation in the Gospel age. The only question is whether the ἐνεστηκότα is (*now*) *present*, or (*then*) *instant.* In favour of the former we have Rom. viii. 38, οὔτε ἐνεστῶτα οὔτε μέλλοντα. 1 Cor. iii. 22, εἴτε ἐνεστῶτα εἴτε μέλλοντα. Gal. i. 4, ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ. For the latter, 1 Cor. vii. 26, διὰ τὴν ἐνεστῶσαν ἀνάγκην. 2 Thess. ii. 2, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Κυρίου. 2 Tim. iii. 1, ἐνστήσονται καιροὶ χαλεποί. The former is however the simpler. For καιρός, *a portion cut out of time, a season or opportunity*, with the two points of difference from χρόνος, that it is (1) limited in duration, and (2) definite in purpose, see, for example, Gen. i. 14, ἔστωσαν εἰς καιρούς. Eccles. iii. 1—8, καιρὸς τοῦ τεκεῖν καὶ καιρὸς τοῦ ἀποθανεῖν κ.τ.λ. Song ii. 12, τὰ ἄνθη ὤφθη ἐν τῇ γῇ, καιρὸς τῆς τομῆς ἔφθακεν κ.τ.λ. Acts i. 7. xiv. 17. xvii. 26. &c. &c. For its application to the Gospel age, see verse 10, μέχρι καιροῦ διορθώσεως. Rom. iii. 26, ἐν τῷ νῦν καιρῷ. viii. 18. xi. 5. 1 Cor. vii. 29. 2 Cor. vi. 2. 1 Tim. ii. 6, τὸ μαρτύριον καιροῖς ἰδίοις. Tit. i. 3. 1 Pet. i. 11, εἰς τίνα ἢ ποῖον καιρὸν κ.τ.λ.

καθ' ἥν] *In accordance with which parable.* The Levitical *sacrifices* are *in accord with* this

στηκότα, καθ' ἣν δῶρά τε καὶ θυσίαι προσφέ-
ρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι
τὸν λατρεύοντα, μόνον ἐπὶ βρώμασιν καὶ πόμασιν 10

peculiar feature of the Levitical *sanctuary*. *It* speaks of an obstacle between man and God: *they* offer an ineffectual propitiation.

δῶρά τε καὶ θ.] See once again note on v. 1.

προσφέρονται] *Are being offered.* The Levitical ritual is spoken of as still going on.

μὴ δυνάμεναι] *Such as cannot.* See note on iv. 2, μή.

κατὰ συνείδησιν] *As regards conscience.* By removing the consciousness of unforgiven sin by an effectual absolution. The word συνείδησις (from σύνοιδα, συνειδέναι) means properly (1) *fellow-knowledge, knowledge with* (*some one*, that *some one* being) *oneself; self-privity, consciousness.* So here, and in x. 2, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν. Hence (2) *the* faculty *of this self-privity* or *consciousness, conscience.* Acts xxiii. 1. xxiv. 16. Rom. ix. 1. xiii. 5. 1 Cor. viii. 7, 10, 12. 2 Cor. i. 12. iv. 2. v. 11. &c. &c. See fuller note on Rom. ii. 15.

τελειῶσαι] So x. 1, 14. See note on ii. 10.

τὸν λατρεύοντα] Here, and in verse 14, and in x. 2 and xii. 28, *the worshipper.* In viii. 5 and xiii. 10, the *priest.* See note on Rom. i. 9.

10. μόνον ἐπί] A difficult verse. The Vatican manuscript retains the καὶ of the received text before δικ. But it agrees with the Sinaitic and Alexandrine in reading δικαιώματα for δικαιώμασιν, and this change makes the καὶ quite untenable. (1) Without it the verse may perhaps form a single clause in apposition with the μὴ δυνάμεναι κ.τ.λ. of verse 9. The construction would then be this: μόνον δικαιώματα σαρκὸς ἐπικείμενα ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς μέχρι καιροῦ διορθώσεως. *Mere carnal ordinances resting upon* (*such things as*) *meats and drinks and divers washings until a time of reformation.* For ἐπικείμενα ἐπί, we might compare John xi. 38, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. And the style of the Epistle (see xii. 11. &c.) might be pleaded in excuse for the late and isolated position of ἐπικείμενα. (2) The *alternative* is to make μόνον—βαπτισμοῖς a clause by itself (*only standing in*, or *resting upon*, *meats and drinks and divers washings*), and δικαιώματα—ἐπικείμενα a second apposi-

καὶ διαφόροις βαπτισμοῖς δικαιώματα σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα.

ix. 10. *Or* καὶ δικ.

tional clause (*carnal ordinances imposed until a time of reformation*). This seems to want confirmation in two respects; (*a*) the independence of the μόνον ἐπὶ clause, and (*b*) the stress laid upon ἐπικείμενα, as meaning *imposed as a burden*, without saying upon whom. There are objections to either explanation. (3) Still more, I think, to that of the Revised Version, 'being *only* (*with meats and drinks and divers washings*) *carnal ordinances*,' &c.

βρώμασιν] Such distinctions of clean and unclean in matters of food as those of Lev. xi. and Deut. xiv. Compare Acts x. and Rom. xiv. and Col. ii.

πόμασιν] The reference must be to restrictions or prohibitions of wine for priests (Lev. x.), for Nazarites (Num. vi.), &c. The word πόμα occurs only here and in 1 Cor. x. 4. In the Septuagint, only in Psalm cii. 9 and Dan. i. 16.

διαφόροις] Rom. xii. 6. See note on i. 4, ὅσῳ διαφορώτερον.

βαπτισμοῖς] Exod. xxix. 40. Lev. viii. 14. &c. See note on vi. 2.

δικαιώματα] See note on verse 1.

σαρκός] As κόσμου in the phrase τὰ στοιχεῖα τοῦ κόσμου (Gal. iv. 3. Col. ii. 8, 20), so σαρκὸς here is a term of disparagement for the Levitical system of ordinance and sacrifice as essentially material and unspiritual in its form.

μέχρι κ. δ.] *Until a season* (or *period*) *of rectification.* A striking description of the Gospel age. It comes to make *the crooked straight* (τὰ σκολιὰ εἰς εὐθεῖαν, Isai. xl. 4) by turning shadow into substance and substituting the spiritual for the carnal. For καιρός, see note on verse above. The form διόρθωσις occurs only here. The revised text has διορθωμάτων (for κατορθωμάτων) in Acts xxiv. 2, in the sense of *reforms.* In the Septuagint, the verb διορθοῦν occurs in Jer. vii. 3, 5, ἐὰν διορθοῦντες διορθώσητε τὰς ὁδοὺς ὑμῶν. &c. Also διορθωτὴς in Wisd. vii. 15.

ἐπικείμενα] See the first note on the verse. (1) *Lying upon* (in the sense of *imposed as a burden upon*) seems to want a dative. (See 1 Cor. ix. 16.) Otherwise that sense would find illustration in Acts xv. 10, 28, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν...μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος κ.τ.λ. (2) *Lying upon* (in the *other* suggested sense, of *resting upon as*

Χριστὸς δὲ παραγενόμενος, ἀρχιερεὺς τῶν μελ- 11
λόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειοτέρας

ix. 11. *Or* τῶν γενομένων ἀγ.

a basis), taken with ἐπὶ βρώμασιν κ.τ.λ., is unobjectionable except in collocation. See John xi. 38 (quoted in a former note). xxi. 9, ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον.

11. Χριστὸς δέ] We reach now the great contrast. The antitype of the Levitical sanctuary is the heaven into which the Melchizedek High Priest entered once for all as the crucified and risen Saviour.

παραγενόμενος] *Having arrived. Having appeared on the scene of fact and history.* See Matt. iii. 1, ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωαννῆς. Luke xii. 51, δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ. Compare Isai. lxii. 11, εἴπατε τῇ θυγατρὶ Σιών, Ἰδού σοι ὁ σωτὴρ παραγίνεται κ.τ.λ. The aorist does not point to any particular moment, such as the nativity or the beginning of the ministry, but sums up into a single act the whole of the manifestation, from incarnation to ascension.

ἀρχ. τῶν μελλόντων] The genitive gives the *subject* of the highpriestly action. *High Priest concerned about, ministering in, securing and applying by His ministry*, τὰ μέλλοντα ἀγαθά. The genitive in iii. 1 (τῆς ὁμολογίας ἡμῶν) is rather different: see note there. The genitive here is nearly equivalent to the accusative τὰ πρὸς τὸν Θεόν in ii. 17.

τῶν μελλόντων ἀγαθῶν] So in x. 1, σκιὰν...τῶν μελλόντων ἀγαθῶν. The reading of the Vatican manuscript is γενομένων. *The good things already come to pass*, already brought to light by the Gospel. Compare 2 Tim. i. 10. If μελλόντων (with the Alexandrine and Sinaitic manuscripts) be retained, still the sense *may* be the same. *The good things future under the law, future till Christ came.* But it is not certain whether the sense may not be, *future still even under the Gospel.* See vi. 5, δυνάμεις τε μέλλοντος αἰῶνος, and the note there.

ἀγαθῶν] See John x. 10, ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν. Compare *the Communion Service. That by the merits and death of thy Son Jesus Christ, and through faith in His blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of His Passion.*

διὰ τῆς] Depends upon εἰσῆλθεν. *Through*, locally. *He passed through the antitype of*

σκηνῆς οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύ-
12 της τῆς κτίσεως, οὐδὲ δι' αἵματος τράγων καὶ

the ἅγια into the antitype of the ἅγια ἁγίων. What then is the antitype of the ἅγια? (1) The phrases of iv. 14 (διεληλυθότα τοὺς οὐρανούς) and vii. 26 (ὑψηλότερος τῶν οὐρανῶν) would point to the general idea of the lower heavens through which He passed into the αὐτὸς ὁ οὐρανός (ix. 24) of the divine Presence itself, which last is unquestionably the antitype of the ἅγια ἁγίων here. (2) But the emphasis laid upon the particular σκηνή here intended may seem to suggest a more definite interpretation. May this be the ideal heaven of the divine self-manifestation to saints and angels; as distinguished from the ideal heaven of the very Presence? (3) Something might be said for a totally different sense, making the σκηνή the σάρξ of Christ, the human nature which He took upon Him and in which He ministered and suffered below. See x. 20, διὰ τοῦ καταπετάσματος, τοῦτ' ἔστιν τῆς σαρκὸς αὐτοῦ. The οὐ χειροποιήτου would thus have a striking illustration in the version of John ii. 19 (λύσατε τὸν ναὸν τοῦτον κ.τ.λ.) given by the false witnesses (Mark xiv. 58, τὸν ναὸν τοῦτον τὸν χειροποίητον, καὶ...ἄλλον ἀχειροποίητον). The figures and even the types of Scripture are plastic, not rigid, and the same inspired writer may vary them with the context. The first of the three explanations is perhaps the simplest.

μείζονος] *Greater* in dignity. Matt. xii. 6, τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε. &c.

τελειοτέρας] *More mature*, as being the completion and fulfilment of the typical. See 1 Cor. xiii. 10, ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταργηθήσεται.

χειροποιήτου] So verse 24, οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια Χριστός. Acts vii. 48, ἀλλ' οὐχ ὁ ὕψιστος ἐν χειροποιήτοις κατοικεῖ. xvii. 24, οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ. (In the Septuagint, χειροποίητα often stands for *idols*. Lev. xxvi. 1. Isai. ii. 18. &c.)

οὐ ταύτης τῆς κτίσεως] *Not belonging to this (visible) creation.* Col. i. 15, 23, πάσης κτίσεως...ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν. See note on iv. 13, and Rom. i. 20. For ταύτης, compare τούτου in Rom. vii. 24.

12. δι' αἵματος] The former διὰ was local, *through*. This is instrumental, *by means of*. The reference is to the annual day of Atonement (Lev. xvi.) on which the high priest's entrance into the holy of holies was

μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος, εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὑράμενος.

effected *by means of* the blood of the two sacrifices. The blood gave him an admission impossible otherwise. Lev. xvi. 3, οὕτως (*so, and not otherwise*) εἰσελεύσεται Ἀαρὼν εἰς τὸ ἅγιον. For another significant preposition in the same connexion, see verse 25, εἰσέρχεται...ἐν αἵματι.

τράγων καὶ μόσχων] An inversion of the order. The latter was the offering for the priests, and it came first. Lev. xvi. 6, 9, 11, 15.

διὰ δὲ τοῦ ἰδίου] So only could He enter *for us*. As the Eternal Son, He has a right there: as the High Priest of man, He enters in virtue of the sacrifice of Himself.

εἰσῆλθεν] By ascension. See vi. 20.

ἐφάπαξ] Not κατ' ἐνιαυτόν. See verse 25. For ἐφάπαξ, see note on vii. 27.

τὰ ἅγια] See note on viii. 2, τῶν ἁγίων. The antitype of the holy of holies, the divine Presence itself.

αἰωνίαν] In contrast with the *temporary* reconciliation effected by the annual ceremony of expiation. For the contrast between αἰώνιος and πρόσκαιρος, see 2 Cor. iv. 18. The feminine form (αἰωνία) is found (in the New Testament) only here and in 2 Thess. ii. 16. In the Septuagint, Num. xxv. 15. Isai. lxi. 4. Jer. xx. 17. Ezek. xxxvii. 26.

λύτρωσιν] Luke i. 68. ii. 38. Elsewhere (in the New Testament) always ἀπολύτρωσις. This is one of the links of a possible connexion between this Epistle and St Luke. The simple form occurs also in Lev. xxv. 48. Jud. i. 15. Num. xviii. 16. Psalm cxi. 9, λύτρωσιν ἀπέστειλε τῷ λαῷ αὐτοῦ. cxxx. 7, καὶ πολλὴ παρ' αὐτῷ λύτρωσις. The other forms of the uncompounded word are λύτρον, Matt. xx. 28. Mark x. 45: λυτροῦν (middle and passive), Luke xxiv. 21. Tit. ii. 14. 1 Pet. i. 18: and λυτρωτής, Acts vii. 35. See fuller note on Rom. iii. 24, ἀπολυτρώσεως.

εὑράμενος] (A debased form, simulating a first aorist, for εὑρόμενος). This is apparently the only instance, in the New Testament or the Septuagint, of the (classical) middle use of εὑρίσκω, *to find for oneself, to win*, or *gain*. The λύτρωσις won is for *us*: but the voice expresses 'the latent *sibi*' which marks the Saviour's interest in it (*He shall see of the travail of His soul, and shall be satisfied*).

13. εἰ γάρ] *I say* αἰωνίαν λύτρωσιν—*for, &c.* It is an argument *à fortiori*. *If animal blood could have any value at*

13 εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων καὶ σποδὸς
δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἁγιάζει

all in relation to religious matters—and it could only be, at the best, an external and a ceremonial value—how much more, &c.

τὸ αἷμα] *That blood.* See verse 12. The reference in the first clause is still to the day of Atonement.

τράγων καὶ ταύρων] Such is the order in the three great manuscripts.

ταύρων] Always μόσχων in Lev. xvi. For ταύρων, see x. 4. Psalm l. 13, μὴ φάγομαι κρέα ταύρων, ἢ αἷμα τράγων πίομαι; Isai. i. 11, αἷμα ταύρων καὶ τράγων οὐ βούλομαι.

καὶ σποδὸς δαμάλεως] An abrupt transition to another Levitical ceremony, for which see Num. xix. 1, &c. λαβέτωσαν πρός σε δάμαλιν πυρρὰν ἄμωμον κ.τ.λ.

σποδός] See Num. xix. 9, 10.

ῥαντίζουσα] *The water of separation* was *called* ὕδωρ ῥαντισμοῦ (Num. xix. 9, 13, 20, 21). The expression here is condensed and abbreviated. The full phrase would at least have been ῥαντιζομένη ἐπί, and even then would have required the mention of the water which made the ashes capable of the sprinkling. For ῥαντίζειν, see verses 19, 21, and x. 22. It occurs nowhere else in the New Testament. And in the Septuagint only in Lev. vi. 27. 2 Kings ix. 33. Psalm li. 7, ῥαντιεῖς με ὑσσώπῳ καὶ καθαρισθήσομαι. Also ῥαντισμὸς is found (in the New Testament) only in xii. 24 and 1 Pet. i. 2, and (in the Septuagint) only in Num. xix. The forms ῥαίνειν and περιρραίνειν are somewhat oftener used in Leviticus and Numbers.

τοὺς κεκοινωμένους] *Those that have been defiled* by contact with death in any shape. Num. xix. 13—16, πᾶς ὁ ἁπτόμενος τοῦ τεθνηκότος...ἄνθρωπος ἐὰν ἀποθάνῃ ἐν οἰκίᾳ, πᾶς ὁ εἰσπορευόμενος εἰς τὴν οἰκίαν...καὶ πᾶν σκεῦος ἀνεῳγμένον...καὶ πᾶς ὃς ἂν ἅψηται ἐπὶ πρόσωπον (A, προσώπου B) τοῦ πεδίου τραυματίου ῥομφαίας (B *omits* ῥ.), ἢ νεκροῦ, ἢ ὀστέου ἀνθρώπου (A, ἀνθρωπίνου B), ἢ μνήματος κ.τ.λ. The water of separation was the ἅγνισμα in all such cases. For κοινοῦν (not in the Septuagint), see Matt. xv. 11, &c. Mark vii. 15, &c. Acts x. 15. xi. 9. xxi. 28. And for κοινὸς (the opposite of ἅγιος), see note on Rom. xiv. 14.

ἁγιάζει] *Sanctifies,* in the sense of restoring to outward communion with God and His chosen nation. This was the effect of the application of the

πρὸς τὴν τῆς σαρκὸς καθαρότητα, πόσῳ μᾶλλον 14
τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου

water of separation to one who had incurred the special defilement of contact with physical death. It was the effect of the ceremony of the day of Atonement upon the priests and people generally, in the form of a typical and prophetical absolution from offences against God. The two rites are combined in the one statement: both are said to avail only for a καθαρότης of the σάρξ. For ἁγιάζειν, see note on ii. 11.

πρός] *With a view to, in the aspect of, as regards, that sort of purity* (or *cleanness*) *which belongs to the σάρξ* as opposed to the συνείδησις. That καθαρότης which is external and ceremonial, instead of spiritual or of the conscience. The form καθαρότης is found here only in the New Testament or the Septuagint.

14. πόσῳ μᾶλλον] An exclamation. In x. 29, δοκεῖτε is interposed between πόσῳ and the comparative (χείρονος). *I leave you to judge.* See note on verse 13. For the phrase (always in the same *à fortiori* sense) see Matt. vii. 11, εἰ οὖν ὑμεῖς πονηροὶ ὄντες...πόσῳ μᾶλλον ὁ Πατὴρ ὑμῶν κ.τ.λ. x. 25. Luke xi. 13. xii. 28. Rom. xi. 12, 24. Philem. 16.

τὸ αἷμα τοῦ Χ.] The full and exact phrase occurs elsewhere only in 1 Cor. x. 16 and Eph. ii. 13. But equivalent forms are frequent. See x. 19 (Ἰησοῦ). xiii. 12, 20 (τοῦ ἰδίου ...διαθήκης αἰωνίου). Matt. xxvi. 28. Mark xiv. 24 (μου τῆς διαθήκης). Luke xxii. 20 (μου). John vi. 53—56 (μου). Acts xx. 28 (τὴν ἐκκλησίαν τοῦ Θεοῦ ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου). Rom. iii. 25. v. 9 (αὐτοῦ). 1 Cor. xi. 25, 27 (τῷ ἐμῷ...τοῦ Κυρίου). Eph. i. 7 (αὐτοῦ). Col. i. 20 (τοῦ σταυροῦ αὐτοῦ). 1 Pet. i. 2, 19 (Ἰησοῦ Χριστοῦ...Χριστοῦ). 1 John i. 7 (Ἰησοῦ τοῦ υἱοῦ αὐτοῦ). Rev. i. 5 (αὐτοῦ). v. 9 (σου). vii. 14. xii. 11 (τοῦ ἀρνίου). *The blood is the life* (Lev. xvii. 11, ἡ γὰρ ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἐστί, καὶ ἐγὼ δέδωκα αὐτὸ ὑμῖν ἐπὶ τοῦ θυσιαστηρίου ἐξιλάσκεσθαι περὶ τῶν ψυχῶν ὑμῶν· τὸ γὰρ αἷμα αὐτοῦ ἀντὶ τῆς ψυχῆς ἐξιλάσεται). *The blood of Christ* is *the surrendered life,* that *obedience unto* (*up to*) *death* (Phil. ii. 8) by which He made atonement for sin.

διὰ πνεύματος αἰωνίου] A very difficult passage. (1) Much depends upon the sense given to προσήνεγκεν. Is it the προσφέρειν of v. 1, or is it the second προσφέρειν of viii. 3? In other words, is it the sacri-

ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ

fice of the death, or is it the sacrifice of the self-presentation, as the risen and ascended Lord, in heaven itself? In verses 25, 26, the two are contrasted. If He has often to *present* Himself, He must often have *suffered*. (2) Upon the answer to this question will partly depend the meaning of διὰ πνεύματος αἰωνίου. That it is the Holy Spirit who is spoken of is certain either way. The omission of the article emphasizes the epithet *Eternal*. (*a*) But if the προσήνεγκεν refers to the self-presentation in heaven (as προσφέρῃ in verse 25), then the agency of the Holy Spirit in *resurrection* may be prominent in the mention of the πνεῦμα αἰώνιον here. See Rom. viii. 11, where the indwelling Spirit is made the agent of the future resurrection of the *Christian*, and, by implication, of the resurrection of Christ Himself. If this view of the προσήνεγκεν is taken, the statement is that, by the agency of the Holy Spirit in raising Him from the dead, Christ was enabled to present Himself to God in heaven as the crucified and risen Saviour, in fulfilment of the type of the high priest carrying the blood of the victims, already sacrificed on the brazen altar, into the holy of holies on the day of Atonement. (*b*) In the *other* view, the agency of the Eternal Spirit must be specially connected with the ἄμωμον which follows; and the thought will be, that the Saviour, whose humiliation consisted in receiving the Holy Spirit (John iii. 34, οὐκ ἐκ μέτρου) as His inspirer and enabler throughout *the days of His flesh*, and living in all things as a Man full of the Holy Ghost, laying aside the present exercise of the powers and attributes of Deity, was thus preserved blameless μέχρι θανάτου, and, as the antitype of the perfect victim of the Levitical ritual, offered Himself on the altar of the Cross as the all-sufficient sacrifice for the sins of the world. I am in suspense between the two interpretations, but incline now to the former.

πνεύματος αἰωνίου] This particular combination is found only here. For αἰώνιος with a divine Person, see Rom. xvi. 26, τοῦ αἰωνίου Θεοῦ. Also Job xxxiii. 12. Isai. xxvi. 4, ὁ Θεὸς ὁ μέγας ὁ αἰώνιος. xl. 28, Θεὸς αἰώνιος κ.τ.λ. Compare 1 Tim. i. 17, τῷ δὲ βασιλεῖ τῶν αἰώνων. For other epithets of the Holy Spirit (besides the commonest of all, ἅγιον), see x. 29, τῆς χάριτος. John xiv. 17, τῆς ἀληθείας. Eph. i. 13, τῆς ἐπαγγελίας.

ἑαυτόν] In contrast with

τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν Θεῷ ζῶντι.

ix. 14. *Or* τ. σ. ὑμῶν.

the τράγων καὶ ταύρων above. So in verses 25, 26, ἐν αἵματι ἀλλοτρίῳ is contrasted with διὰ τῆς θυσίας αὐτοῦ.

προσήνεγκεν] For the alternative sense here, see note above on διὰ πν. αἰωνίου.

ἄμωμον] 1 Pet. i. 19, ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου. A word frequent in the Septuagint (first in Exod. xxix. 1) in connexion with the choice of victims for sacrifice. *Without blemish. Faultless.* Eph. i. 4. v. 27. Col. i. 22. Rev. xiv. 5.

τῷ Θεῷ] Depends on προσήνεγκεν.

καθαριεῖ] (With this word ends the Vatican manuscript, leaving the remaining chapters of the Epistle, together with the Pastoral Epistles, and that to Philemon, and the Revelation, without its help.) The verb καθαρίζειν is specially applied in the first three Gospels (1) to the cleansing of the leper (Matt. viii. 2, 3. x. 8. xi. 5. Mark i. 40—42. Luke iv. 27. v. 12, 13. vii. 22. xvii. 14, 17), and (2) to the ceremonial cleansing of vessels (Matt. xxiii. 25, 26. Luke xi. 39). In the Acts and Epistles it passes (1) to the admission of all mankind to equal spiritual privileges (Acts x. 15. xi. 9), then (2) to the idea of moral and spiritual cleansing (Acts xv. 9. 2 Cor. vii. 1. Eph. v. 26. Tit. ii. 14. James iv. 8. 1 John i. 7, 9). The course of the word in the Septuagint is analogous to this; beginning with its repeated use in ceremonial purifications, and specially in reference to the cleansing of the leper (Lev. xiii. and xiv.), and passing in the psalms and prophets to a spiritual purifying from guilt and sin (Psalm xix. 12, 13. li. 2, 9. Jer. xxxiii. (xl. B) 8. Ezek. xxxvi. 25. Mal. iii. 3. &c.).

τὴν συνείδησιν] See note on verse 9. The thought here is the efficacy of the sacrifice of Christ, and of His presentation of it in heaven, in taking away the sense of unforgiven sin from the conscience, and so setting the man free for a willing and devoted service.

νεκρῶν] The word is perhaps chosen in reference to the special office of the ὕδωρ ῥαντισμοῦ above in cleansing from the ceremonial defilement of contact with death. Not from dead *bodies*, but from dead *works*. See notes on verse 13. Also note on vi. 1, νεκρῶν.

εἰς τὸ λατρεύειν] The removal of the burden of sin by a free forgiveness is the preli-

15 Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν,
ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν

minary condition of a willing, spiritual, and life-long service. The tense expresses the continued, habitual, daily exercise of the new λατρεία. See again note on Rom. i. 9, ᾧ λατρεύω.

Θεῷ ζῶντι] See note on iii. 12, Θεοῦ ζῶντος. *A God who is all life.* In contrast with the νεκρῶν above, and with the defiling contact with literal death from which the σποδὸς δαμάλεως cleansed typically. Compare x. 31, εἰς χεῖρας Θεοῦ ζῶντος. xii. 22, πόλει Θεοῦ ζῶντος.

15. διὰ τοῦτο] *Because His blood is thus efficacious.*

διαθήκης] See notes on vii. 22. viii. 6, 8, διαθήκης, μεσίτης, καινήν.

ὅπως] *That, a death having taken place unto redemption of the transgressions which referred to (bore upon, were committed against) the first* διαθήκη, *the called might receive the (fulfilment of the) promise of the eternal inheritance.* This clause describes the *object* of the Mediatorship of the new διαθήκη. Namely, that, a full and perfect atonement having been made for past sins, possession might be given, to all to whom the Gospel call comes, of that promised eternal inheritance which could not without that atonement be entered upon by any.

θανάτου] *A death.* Intentionally general, to lay stress upon death being indispensable to the object in view. It was not necessary to say *whose* death. Death in the *abstract* is the point.

ἀπολύτρωσιν] Three thoughts always lie in ἀπολύτρωσις. (1) *A previous state of bondage.* (2) *The interposition of a* λύτρον. (3) *A consequent deliverance.* The word is not found in the Septuagint: it occurs ten times in the New Testament. The peculiarity *here* is the particular genitive following ἀπολύτρωσις. Elsewhere ἀπολύτρωσις is either absolute (Rom. iii. 24. 1 Cor. i. 30. Eph. i. 7. iv. 30. Col. i. 14), or else takes a genitive of the person or thing *delivered* (Luke xxi. 28, ὑμῶν. Rom. viii. 23, τοῦ σώματος. Eph. i. 14, τῆς περιποιήσεως). Here it is a genitive of the *thing from which* the deliverance is. *Removal, by a* λύτρον (Matt. xx. 28. Mark x. 45) *or* ἀντίλυτρον (1 Tim. ii. 6), *of sins.*

ἐπί] *With reference to.* And so (by the context) *against.*

τῇ πρώτῃ] The statement is that the death of Christ had a retrospective bearing upon sins committed under the Mosaic διαθήκη. Is it that that διαθήκη required vindicating before its

ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγε-
λίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρο-
νομίας. ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη 16

supersession? Has Isai. xlii. 21 (*He will magnify the law, and make it honourable*) anything of the same thought? At all events the atonement must not be *confined* to previous transgressions. See 1 John i. 7—9. ii. 1, 2.

παραβάσεων] See note on ii. 2, παράβασις κ. π.

λάβωσιν] *Might take*, in actual possession. For ἐπαγγελίαν λαμβάνειν in this sense of receiving the *fulfilment* of a promise, see Acts ii. 33, τήν τε ἐπαγγελίαν...λαβὼν παρὰ τοῦ Πατρὸς ἐξέχεεν τοῦτο κ.τ.λ. Gal. iii. 14, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν κ.τ.λ. See notes on vi. 12, 15 (equivalent phrases), κληρονομούντων τὰς ἐπαγγελίας, and ἐπέτυχεν τῆς ἐπαγγελίας.

οἱ κεκλημένοι] The expression used for *the invited guests* in the parables of Matt. xxii. 3, 4, 8, and Luke xiv. 17, 24. For the use here, compare note on Rom. viii. 30. It means those *invited* by the Gospel, and (tacitly understood) *accepting* the call.

αἰωνίου] In implied contrast with the earthly and therefore temporary possession of Canaan. See iv. 8, 9.

κληρονομίας] Explained by the last reference (iv. 9), and by i. 14, κληρονομεῖν σωτηρίαν. See note on i. 2, κληρονόμον πάντων. Also on vi. 12, 17.

16. ὅπου γάρ] See note on vii. 22, διαθήκης. The transition from *covenant* to *testament* is clear and not to be evaded. The latter was the *commoner* sense of διαθήκη. To one thinking in Greek there was nothing incongruous in the two senses. The fundamental idea of διαθήκη is *arrangement*. A *covenant* is an arrangement of *relations*, a *testament* is an arrangement of *possessions*. The transition is eased by the words θανάτου and κληρονομίας in verse 15. It is as if the sacred writer had said, *And thus the* διαθήκη *which is in one aspect a covenant is in another aspect a testament. It presupposes a death, and it confers an inheritance. View it in this light. Think what a testament is. See how appropriate is the idea to the Gospel* διαθήκη.

θάνατον ἀνάγκη] *A testament presupposes a death—that of the testator*. For ἀνάγκη, see verse 23, and Rom. xiii. 5.

φέρεσθαι] Both the Authorized Version and the Revised

17 φέρεσθαι τοῦ διαθεμένου. διαθήκη γὰρ ἐπὶ νεκ-
ροῖς βεβαία, ἐπεὶ μή ποτε ἰσχύει ὅτε ζῇ ὁ δια-
18 θέμενος. ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος

ix. 17. *Or* μὴ τότε.

Version recognize the difficulty of finding an English equivalent for φέρεσθαι here, by rendering it *be*. Such translations as *be adduced* or *alleged* (in a forensic sense), by way of proving the will, are harsh and stiff, and it seems better to think of *vaguer* uses of the passive, such as *to move, come*, or *go*, and hence *to be current, to be about, to be in the case*, sufficiently indicated by the simple *to be*. The repeated occurrence of it in 2 Pet. i. 17, 18, 21 (φωνῆς ἐνεχθείσης ...ἠνέχθη προφητεία), illustrates this looser passive.

τοῦ διαθεμένου] For the phrase διατίθεσθαι διαθήκην, compare viii. 10. Acts iii. 25.

17. ἐπὶ νεκροῖς] Either (1) *in reference to dead persons* (see, for ἐπί, verse 15, τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ. xi. 4, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ), or (2) *on the footing, groundwork*, or *supposition, of dead persons* (see viii. 6, ἐπὶ κρείττοσιν ἐπαγγελίαις).

βεβαία] *Valid.* See note on ii. 2, βέβαιος.

ἐπεὶ μή] *Since it never avails, &c.* An unusual, perhaps unexampled, instance of μή, but thoroughly consistent with its Hellenistic use (and indeed its proper definition) as the *mental* negative, the negative contemplated or reasoned upon. The justification of it lies in the ἐπεί, which is essentially subjective. Compare John iii. 18, ἤδη κέκριται, ὅτι μὴ πεπίστευκεν κ.τ.λ. To make the clause interrogative (*for doth it ever avail...?*) seems a harsh and needless expedient, with the above passage (John iii. 18) in view. (The alternative reading τότε simply anticipates and prepares for the ὅτε.)

ὅτε ζῇ] For ὅτε with a present indicative, see Mark xi. 1, ὅτε ἐγγίζουσιν (*when they are in the act of drawing nigh*). John ix. 4, ὅτε οὐδεὶς δύναται (*when no one is in the state of being able*). Here, *when* (*while*) *the testator is living*.

18. ὅθεν] *Whence. In consequence of which principle;* namely, that a testament presupposes a death. For ὅθεν, see note on ii. 17.

οὐδὲ ἡ πρώτη] *Not even the first* (*the Mosaic*) διαθήκη. It might have seemed to be enough that the second (the Christian) διαθήκη should fulfil the condition of having a death antecedent to it. But it was not so. Even the Mosaic, typical

ἐνκεκαίνισται. λαληθείσης γὰρ πάσης ἐντολῆς 19

of the Christian, recognized the same necessity. The question arises, Was it that the Mosaic διαθήκη was *itself* testament as well as covenant? Or, that the Mosaic διαθήκη *typified* the testamentary character of the Christian? I think the latter.

ἐνκεκαίνισται] *Has been inaugurated.* Either (1) the *Scripture* perfect. Thus it is *written* in the imperishable record. Or (2) the perfect of *permanence.* The inauguration is still in force while the Levitical system continues in operation. The word ἐγκαινίζειν, with its cognate and derived nouns, is post-classical (καινίζειν and καινοῦν are classical), and has the senses of (1) *making new* (as for the first time), as Ecclus. xxxvi. 6, ἐγκαίνισον σημεῖα κ.τ.λ., (2) *making anew* (*remaking*), as 1 Sam. xi. 14, καὶ ἐγκαινίσωμεν ἐκεῖ τὴν βασιλείαν. 2 Chron. xv. 8, καὶ ἐνεκαίνισε τὸ θυσιαστήριον Κυρίου. Psalm li. 10, πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου, and (3) *inaugurating* (*dedicating*), as Deut. xx. 5. 1 Kings viii. 63, καὶ ἐνεκαίνισε τὸν οἶκον Κυρίου ὁ βασιλεὺς κ.τ.λ. And so here, and in x. 20. Hence ἐγκαίνισις (Num. vii. 88), and ἐγκαινισμὸς (Num. vii. 10), *dedication.* Also ἐγκαίνια, *a feast of dedication*, Ezr. vi. 16, 17. Neh. xii. 27. Dan. iii. 2. John x. 22.

19. λαληθείσης γάρ] See Exod. xxiv. 3—8. The particulars given in Exodus are (1) the telling to the people πάντα τὰ ῥήματα τοῦ Θεοῦ καὶ τὰ δικαιώματα, (2) the answer of the people, Πάντας τοὺς λόγους οὓς ἐλάλησε Κύριος ποιήσομεν, (3) the *writing* of the words, (4) the rising early to build an altar under the mountain, (5) the sending young men to offer ὁλοκαυτώματα and to sacrifice a peace-offering (θυσίαν σωτηρίου) of μοσχάρια, (6) the sprinkling of half the blood upon the altar, (7) the reading of τὸ βιβλίον τῆς διαθήκης in the ears of the people, and their answer, (8) the sprinkling of (the other half of) the blood on the people, with the words, Ἰδοὺ τὸ αἷμα τῆς διαθήκης ἧς διέθετο Κύριος πρὸς ὑμᾶς περὶ πάντων τῶν λόγων τούτων. The ceremony is placed in Exodus between the two deliveries of the law, before the breaking of the first tables. To the particulars given in Exodus the Epistle adds (1) καὶ τῶν τράγων, (2) μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, (3) the sprinkling of αὐτὸ τὸ βιβλίον. (We need not add to these variations by combining verse 21 with the preceding.) Of these (1) the addition of the

κατὰ νόμον ὑπὸ Μωυσέως παντὶ τῷ λαῷ, λαβὼν
τὸ αἷμα τῶν μόσχων καὶ τῶν τράγων μετὰ
ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου αὐτό
τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐράντισεν,
20 *λέγων, Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς*

τράγοι to the *μόσχοι* may be regarded as a sort of formula of sacrifices; or it may have been suggested by the predominant thought of the whole sub-section, which is that of the ceremonial of the day of atonement. The details of (2) seem to come from Lev. xiv. 6 (the cleansing of the leper) and from Num. xix. 6 (the three ingredients of the burning of the *δάμαλις*, followed by verse 9 which mentions the water, and verse 18 which mentions the hyssop), but may be introduced as natural and customary circumstances of the sprinkling of blood, the water to liquefy and multiply the blood, the wool to bind the hyssop to the cedar stick. (3) The addition of the *βιβλίον* to the *λαὸς* in the sprinkling is explained by the thought that, 'though containing divine words, it was written by human hands,' and thus needed purifying to qualify it for its abiding virtue.

καὶ τῶν τράγων] See note above. Compare verses 12 and 13.

μετὰ ὕδατος] See note above, and note on verse 13. Compare Lev. xiv. 4—7 and Num. xix. 6, 9, 18.

τὸ βιβλίον] Exod. xxiv. 4, 7, *καὶ ἔγραψε Μωυσῆς πάντα τὰ ῥήματα Κυρίου...καὶ λαβὼν τὸ βιβλίον τῆς διαθήκης ἀνέγνω εἰς τὰ ὦτα τοῦ λαοῦ κ.τ.λ.*

πάντα τὸν λ. ἐράντισεν] Exod. xxiv. 8, *λαβὼν δὲ Μωυσῆς τὸ αἷμα κατεσκέδασε τοῦ λαοῦ.* For *ῥαντίζειν*, see note on verse 13.

20. *λέγων*] The only variations in the quotation from Exod. xxiv. 8 are (1) *τοῦτο* for *ἰδού*, (2) *ἐνετείλατο* for *διέθετο*, (3) *ὁ Θεὸς* for *Κύριος*.

τὸ αἷμα τῆς δ.] *The blood of, belonging to, shed to ratify,* the *διαθήκη*. The words are applied by our Lord to His own blood, and to the new *διαθήκη*, in the institution of the Supper. Matt. xxvi. 28, *τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν.* Mark xiv. 24 (with *ὑπὲρ* for *περί*, and omission of *εἰς ἄφ. ἁμ.*). Luke xxii. 20, *τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου* (with *ὑμῶν* for *πολλῶν*). 1 Cor. xi. 25 (as in Luke, but with *ἐμῷ* for *μου*,

ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός. καὶ τὴν 21
σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουρ-

and omission of words following it).

ἧς] For ἥν. The usual attraction of the relative to the antecedent. See vi. 10, τῆς ἀγάπης ἧς ἐνεδείξασθε.

ἐνετείλατο] Substituted for διέθετο, as συντελέσω for διαθήσομαι in viii. 8, where see note. For ἐντέλλεσθαι, see xi. 22, περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο. The full construction is ἐντέλλεσθαί τί τινι. Matt. xxviii. 20, ὅσα ἐνετειλάμην ὑμῖν. Mark x. 3. John xv. 14, 17. Sometimes the accusative is varied into περί τινος (Matt. iv. 6), or οὕτως (Acts xiii. 47), or ἵνα (Mark xiii. 34), or is omitted (Acts i. 2). Sometimes the dative is changed into πρός τινα, as here. The word occurs only about 12 times in the revised text of the New Testament, but more than 340 times in the Septuagint.

21. καὶ τὴν σκ. δέ] *And* (δὲ) *the tabernacle also* (καί), *&c.* This is a new and separate statement, for the tabernacle was not in existence at the time of the ceremony of Exod. xxiv. (1) It may be that the day of Atonement is again in the writer's mind, when the blood of the two victims was sprinkled first upon the mercy-seat (Lev. xvi. 14, 15), then upon the incense-altar (Exod. xxx. 10), then upon the brazen altar (Lev. xvi. 18), and when it is expressly said (Lev. xvi. 16) that atonement is made for τὸ ἅγιον and for ἡ σκηνή. But to this view there is the obvious objection that the atonement of Lev. xvi. is made, not by Moses, but by Aaron. (2) Some suppose that verse 21 refers to the anointing of the σκηνὴ καὶ πάντα τὰ σκεύη αὐτῆς (Exod. xl. 9), and that, though only oil is there mentioned, as also in *that* account (Exod. xl. 13, 15) of the consecration of the *priests*, we must add in the case of the *tabernacle* that sprinkling of blood which is added in the case of the *priests* in Lev. viii. 24. (Josephus is quoted in confirmation of this last view.)

σκηνὴν καὶ πάντα τὰ σκεύη] Exod. xxv. 9, τὸ παράδειγμα τῆς σκηνῆς καὶ τὸ παράδειγμα πάντων τῶν σκευῶν αὐτῆς. xxx. 26—28. xl. 9. &c.

τὰ σκ. τῆς λ.] 1 Chron ix. 28, καὶ ἐξ αὐτῶν ἐπὶ τὰ σκεύη τῆς λειτουργίας. xxiii. 26, τὴν σκηνὴν καὶ πάντα τὰ σκεύη αὐτῆς εἰς τὴν λειτουργίαν αὐτῆς. For λειτουργίας, see note on i. 7, λειτουργούς.

τῷ αἵματι] At first sight the article (τῷ αἵματι) suggests the *same* blood as in verses 19,

22 γίας τῷ αἵματι ὁμοίως ἐράντισεν. καὶ σχεδὸν
ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον,
καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.
23 Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν

20. This it cannot be. It must mean *the* (well known) *blood*. Appealing to the reader's knowledge of the Levitical ceremonial.

ἐράντισεν] See note on verse 13.

22. καὶ σχεδόν] *And I may almost say that, &c.* The σχεδὸν qualifies the sweeping statement which it prefaces, and specially the πάντα. It occurs twice besides; both times in the Acts, and both times with πᾶς. xiii. 44, σχεδὸν πᾶσα ἡ πόλις συνήχθη. xix. 26, οὐ μόνον Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας.

ἐν αἵματι] The ἐν has its usual *semilocal* idea. *The cleansing of everything is contained in, lies in, consists in, blood.* It is the direct opposite of χωρίς. The ἐν αἵματι of verse 25 has a slightly different tinge of meaning. See note there.

καθαρίζεται] See note on verse 14, καθαριεῖ.

καὶ χωρίς] This is not a separate statement, laying down as an axiom that atonement (in its availing sense) can only be made by blood, true as the *fact* is in its Christian application. It belongs to the clause above, with its qualifying κατὰ τὸν νόμον. *The sin-offering always involved the sacrifice of animal life.*

αἱματεκχυσίας] A word used nowhere else in the New Testament or the Septuagint. Towards its composition we have ἔκχυσις αἵματος in 1 Kings xviii. 28. Ecclus. xxvii. 15.

ἄφεσις] In the Septuagint ἄφεσις stands specially for the *release* (from debt, slavery, &c.) of the sabbatical year (Deut. xv. 1, &c. xxxi. 10) and the year of jubilee (Lev. xxv. 28, &c. xxvii. 17, &c.). In the New Testament it is usually followed by ἁμαρτιῶν (παραπτωμάτων, Eph. i. 7), but here, and in Mark iii. 29, the genitive is understood.

23. Ἀνάγκη οὖν] A good example of the effect of μὲν in subordinating its clause to the one following with δέ. For the *necessity* spoken of applies only to the latter part of the verse. *While animal sacrifices might suffice for the purifying of a material and typical sanctuary, an expiation of more intrinsic value was needed to purify heaven for man's entrance.* The necessity

τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ
ἐπουράνια κρείττοσιν θυσίαις παρὰ ταύτας.
οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια Χριστός, 24
ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν

lies *in the nature of things*, like the ἀδύνατον of x. 4. It is impossible in the nature of things that animal blood should atone for sin. It is necessary therefore in the nature of things that, if there is to be forgiveness, a more availing propitiation should be revealed.

οὖν] *In continuation of* the argument, and *in accordance with* its course thus far. See note on verse 1.

ὑποδείγματα] *Representations.* See notes on iv. 11 and viii. 5.

τῶν ἐν τοῖς οὐρανοῖς] Equivalent to τὰ ἐπουράνια following. See note on viii. 5.

τούτοις] *By these things.* Such sacrifices as those referred to in verses 13, 19, 21.

αὐτὰ δὲ τὰ ἐπουράνια] Heaven needs no purifying in itself: the necessity spoken of is *relative*—to fit it for man's entrance. The purifying spoken of is therefore the sacrifice of Christ for man's sin, and the self-presentation of Christ in heaven as man's High Priest.

κρείττοσιν] See note on i. 4. Compare the use of the word in vii. 19, 22. viii. 6.

θυσίαις] Plural, to state the principle. Presently it will define itself into the μίαν θυσίαν of x. 12.

παρά] For παρὰ after a comparative (characteristic of this Epistle) see note on i. 4.

24. οὐ γάρ] I say αὐτὰ τὰ ἐπουράνια, for that is the sanctuary of our High Priest's λειτουργία. See viii. 1, 2.

χειροποίητα] See note on verse 11, διὰ τῆς. Here that is said of the antitypical ἅγια ἁγίων which is there said of the antitypical ἅγια.

ἀντίτυπα] *Corresponding to.* The same word ἀντίτυπος may be either (1) *answering in type to*, or (2) *answering to the type of*. Thus type and antitype may change places in its use. The χειροποίητα here (the Levitical holy of holies) are called ἀντίτυπα to the heavenly. *Corresponding typically to* the ἀληθινά. In 1 Pet. iii. 21 the water of baptism is said to *correspond antitypically to* the water of the deluge.

ἀληθινῶν] See note on viii. 2, ἀληθινῆς.

αὐτὸν τὸν οὐρανόν] Distinguished from the οἱ οὐρανοὶ of

οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ
25 Θεοῦ ὑπὲρ ἡμῶν. οὐδ' ἵνα πολλάκις προσφέρῃ
ἑαυτόν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ
26 ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ· ἐπεὶ

iv. 14 and vii. 26, where see notes.

νῦν] *In the Gospel day.* See Rom. xvi. 26. 2 Tim. i. 10. The accompanying aorist makes the whole Gospel period a single point of time.

ἐμφανισθῆναι] The infinitive of the direct object. *To be made* ἐμφανής (*apparent* or *manifest*). Equivalent to the ἐμφανῆ γενέσθαι of Acts x. 40. The aorist makes it the single act of self-presentation by ascension into heaven. For ἐμφανίζειν, see Matt. xxvii. 53, ἐνεφανίσθησαν πολλοῖς. John xiv. 21, 22, ἐμφανίσω αὐτῷ ἐμαυτόν κ.τ.λ. The exact thought of this passage, the self-manifestation of the ascended Lord to the Father in heaven, is found nowhere else.

τῷ προσώπῳ] *To the face of God.* Matt. xviii. 10, τὸ πρόσωπον τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς. Rev. xxii. 4, καὶ ὄψονται τὸ πρόσωπον αὐτοῦ. Compare Psalm xvi. 15, ὀφθήσομαι τῷ προσώπῳ σου. xlii. 2, πότε ἥξω καὶ ὀφθήσομαι τῷ προσώπῳ τοῦ Θεοῦ; &c.

ὑπὲρ ἡμῶν] The simplest expression for the work of the Intercessor. *To be in the presence of God for us, in our behalf, as that which He is, in work and heart.*

25. οὐδ' ἵνα] *Nor* did He enter (εἰσῆλθεν) *that He may, &c.*

προσφέρῃ] The context decides that this προσφέρειν is not the offering on the cross, but the subsequent presentation of Himself in heaven. See note on verse 14, διὰ πνεύματος αἰωνίου. The present tense implies the *continuance* or *repetition* of the προσφέρειν. *That He may be often presenting Himself.*

ἐν αἵματι] The ἐν here, preserving its usual idea of *contained in*, has the sense of *encased in* as His protecting armour. Compare Eph. vi. 14, περιζωσάμενοι...ἐν ἀληθείᾳ. The blood which the high priest carried was his *instrument* of entrance, his key or his passport, in *one* aspect (verse 12, δι' αἵματος τράγων καὶ μόσχων); it was also his *armour*, his coat of mail, in *another* aspect (Lev. xvi. 2, καὶ οὐκ ἀποθανεῖται). Compare x. 19, ἐν τῷ αἵματι Ἰησοῦ.

ἀλλοτρίῳ] *Alien. Not his own.* See verse 12, where δι'

ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν τῆς ἁμαρτίας διὰ τῆς

αἵματος τράγων καὶ μόσχων is contrasted with *τοῦ ἰδίου* in the next clause. Compare Luke xvi. 12, *ἐν τῷ ἀλλοτρίῳ* contrasted with *τὸ ὑμέτερον.* The clause is added as a secondary point of contrast, the primary being the *κατ' ἐνιαυτόν.* (1) The high priest enters year by year: Christ once for all. (2) The high priest enters in virtue of blood not his own: Christ in virtue of His own.

26. *ἐπεί*] *Since (if so) He must often have suffered.* (For this use of *ἐπεί*, carrying with it the suppressed clause, *if so*, or *if otherwise*, according to the context, see x. 2, and note on Rom. iii. 6, *ἐπεί*.) If Christ is to *present Himself* again and again, He must *suffer* again and again. The annual presentation of the blood in the holy of holies followed upon the annual sacrifice on the brazen altar. So must it be in the antitype. If the *προσφέρειν* in heaven is to be repeated, so must the *πάσχειν* on Calvary. This contrast is often overlooked, and the *offer* (*προσφέρῃ*) of verse 25 is read as the synonym of the *suffer* (*παθεῖν*) of verse 26.

ἔδει] In order to the fulfilment of the type and to the consistency of things. Compare the *ἔδει* of Luke xxiv. 26, 46. Acts xvii. 3.

ἀπὸ κ. κ.] For the phrase see note on iv. 3. Here the thought is, that, if the *προσφέρειν* requires repetition, so must the *πάσχειν*, and, if repetition, then *perpetual* repetition, from the time of creation itself. The interval between creation and the fall is passed over as immaterial. Indeed, the fall being foreseen, its antidote should be anticipated.

νυνὶ δέ] *But as it is. As the case really stands.* See note on viii. 6.

ἅπαξ] *Once, and once only.* See 1 Pet. iii. 18, *Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἀπέθανεν.* See note on vi. 4.

ἐπὶ συντελείᾳ τῶν αἰ.] (1) The *ἐπὶ* is peculiar. From its primary sense of *on*, it seems to pass into that of *on the occasion of*, and so (in this connexion) is best rendered by *at.* Examples are not readily found. Perhaps 2 Cor. iii. 14, *ἐπὶ τῇ ἀναγνώσει κ.τ.λ.* is one in point. (2) For *συντέλεια* (*consummation*), see Matt. xiii. 39, 40, 49. xxiv. 3. xxviii. 20 (always with *τοῦ αἰῶνος*). Compare 2 Chron. xxiv. 23, *μετὰ τὴν συντέλειαν τοῦ ἐνιαυτοῦ.* Dan. ix. 27, *ἕως [τῆς] συν-*

27 θυσίας αὐτοῦ πεφανέρωται. καὶ καθ' ὅσον

τελείας καιροῦ. xii. 4, 13, ἕως καιροῦ συντελείας...εἰς ἀναπλήρωσιν συντελείας...εἰς συντέλειαν ἡμερῶν. (3) For τῶν αἰώνων, see note on Heb. i. 2. Here *the consummation of the ages* is equivalent to the πλήρωμα τοῦ χρόνου of Gal. iv. 4, and to the πλήρωμα τῶν καιρῶν of Eph. i. 10. The coming of Christ, meaning His entire manifestation, including incarnation, ministry, passion, resurrection, ascension, is spoken of as taking place *at the completion of the* αἰῶνες *of time*, without entering into the division of the two advents, or the long lapse of time between them. Reckoning by years, we might equally well say that Christ appeared in the middle of the αἰῶνες. But in the divine view it was the *closing* of time, the Gospel being a final and self-developing dispensation. See note on i. 2, τῶν ἡμερῶν τούτων.

εἰς ἀθέτησιν τῆς ἁμ.] *Unto annulling of sin* by an availing atonement. For ἀθέτησις, see vii. 18 (only). The verb (ἀθετεῖν) is used with either (1) persons, *to reject, set at nought* (as Mark vi. 26. Luke x. 16, ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ κ.τ.λ. John xii. 48. 1 Thess. iv. 8), or (2) things, *to set at nought, to despise* (as x. 28. Mark vii. 9. Luke vii. 30. 1 Tim. v. 12. Jude 8), or *to bring to nought, annul* (as 1 Cor. i. 19. Gal. ii. 21. iii. 15). The last is the sense of ἀθέτησις here and in vii. 18.

τῆς ἁμ.] *Sin universal. All sin.*

τῆς θυσίας αὐτοῦ] The ἐν αἵματι ἀλλοτρίῳ above shows that αὐτοῦ is emphatic. *Of* Him *Himself*. The αὐτὸς in such (Hellenistic) uses is *appositional* (as if it had been Χριστοῦ αὐτοῦ) and thus becomes emphatic. See, for example, Eph. i. 5, εἰς αὐτόν (*unto* Him *Himself*). &c.

πεφανέρωται] Perfect of abiding consequences. *Has been manifested.* He *was before*, but now by His incarnation, ministry, passion, &c., He has been disclosed, revealed, to the world. See John i. 31. 1 Tim. iii. 16. 1 Pet. i. 20. 1 John iii. 5. The same term is applied to the *second* advent in Col. iii. 4. 1 John ii. 28. iii. 2.

27. καὶ καθ' ὅσον] Illustration from *human* example. *Man dies once, and the next thing before him is judgment. So Christ died once, and the next thing before Him is the advent.* The καθ' ὅσον answered by οὕτως (verse 28) makes the one sequence the *measure* of the other in probability. The use of καθ' ὅσον is peculiar to

*ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ
δὲ τοῦτο κρίσις, οὕτως καὶ ὁ Χριστός, ἅπαξ* 28
προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρ-

this Epistle (iii. 3, πλείονος δόξης...καθ' ὅσον πλείονα τιμὴν ἔχει κ.τ.λ. vii. 20, καθ' ὅσον... κατὰ τοσοῦτο κ.τ.λ.). We have ἐφ' ὅσον in Matt. xxv. 40, 45. Rom. xi. 13 (differing from καθ' ὅσον only as *forsomuch as*, *in so far as*, from *inasmuch as*, *in proportion as*).

ἀπόκειται] *It is reserved.* Literally, *it lies off* from all else. The idea is that of security from meddling or tampering. Compare Luke xix. 20, ἡ μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ. Col. i. 5, τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς. 2 Tim. iv. 8, λοιπὸν ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος. The ἀπόκειται here is said of the *living*, for whom death no less than judgment is still in prospect.

τοῖς ἀνθρώποις] *Mankind. All men.* The only occurrence of οἱ ἄνθρωποι in this Epistle.

ἅπαξ] *Once and only once.*

μετὰ δὲ τοῦτο] As the *next* event, however long after.

κρίσις] See x. 27. Matt. x. 15, ἐν ἡμέρᾳ κρίσεως. xi. 22, 24. xii. 41, 42, ἀναστήσονται ἐν τῇ κρίσει...ἐγερθήσεται ἐν τῇ κρίσει. Luke x. 14. xi. 31, 32. 2 Pet. ii. 9, εἰς ἡμέραν κρίσεως. 1 John iv. 17, ἐν τῇ ἡμέρᾳ τῆς κρίσεως. Jude 6, εἰς κρίσιν μεγάλης ἡμέρας.

28. καὶ ὁ Χ.] *Christ also.* Like mankind in this—that, as they have only two events (death and judgment) before them, so before Him also there were but two events (death and advent), one of which is now in the past, and the other therefore the one event in prospect.

ἅπαξ] *Once and once only.*

προσενεχθείς ... ἀνενεγκεῖν] The context, and the passive voice, both show *this* προσφορὰ to be that of the sacrifice on Calvary. See note on v. 1 for the uses of προσφέρειν and ἀναφέρειν. Here, *having been brought to the altar of sacrifice that He might bring up to it in His own person the sins of many.* Compare Isai. liii. 12, καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε κ.τ.λ. James ii. 21, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον. 1 Pet. ii. 24, ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον.

πολλῶν] *Might* have been πάντων. Compare Matt. xx. 28 (Mark x. 45), λύτρον ἀντὶ πολλῶν, with 1 Tim. ii. 6, ἀντίλυτρον ὑπὲρ πάντων. But the point here is to emphasize the

τίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

contrast between the *once* and the *many*, between the single offering and the multitude saved by it. In this respect it is like Rom. v. 18, 19, *δι' ἑνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς κ.τ.λ.* Compare 1 John ii. 2, *οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.*

ἐκ δευτέρου] In contrast with the first advent. The *ὀφθήσεται* of this verse with the *πεφανέρωται* of verse 26. For *ἐκ δευτέρου*, see Matt. xxvi. 42, *πάλιν ἐκ δευτέρου ἀπελθὼν κ.τ.λ.* Mark xiv. 72, *καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν.* John ix. 24, *ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου.* Acts x. 15. xi. 9.

χωρὶς ἁμαρτίας] See note on the same words in iv. 15. Here the thought is, *apart from all connexion with that work of sin-bearing and propitiation which was the special office of the first advent.*

ὀφθήσεται] The future corresponding with the *ὤφθην* of the self-manifestations of the risen Saviour (Luke xxiv. 34. Acts ix. 17. xiii. 31. xxvi. 16. &c.). Only used besides (in the New Testament) in Acts xxvi. 16, *μάρτυρα ὧν τε εἶδες ὧν τε ὀφθήσομαί σοι.* It is frequent in the Septuagint; as, for example, Lev. xvi. 2, *ἐν γὰρ νεφέλῃ ὀφθήσομαι ἐπὶ τοῦ ἱλαστηρίου.*

τοῖς αὐτὸν ἀπεκδ.] There may be an allusion to the reappearance of the high priest, after the solemn ceremonial in the holy of holies on the day of Atonement, to the anxiously waiting people. Even of the common daily ministry in the temple we read (Luke i. 21), *ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν κ.τ.λ.* In 1 Thess. i. 10 it is made one half of the characteristic Christian life *ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν.* Compare 1 Cor. i. 7, *ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.* Phil. iii. 20, *σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν.* 2 Tim. iv. 8, *πᾶσιν τοῖς ἠγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ.* For *ἀπεκδέχεσθαι*, see notes on Rom. viii. 19, 23, 25. Gal. v. 5.

εἰς σωτηρίαν] Are these last words to be attached to *ὀφθήσεται* or to *ἀπεκδεχομένοις*? For the latter, we have the *σωτῆρα ἀπεκδεχόμεθα* of Phil. iii. 20, and perhaps the easier and more natural sequence of the Greek. The Authorized Version and Revised Version strongly support the former. The difference of sense is almost nothing. For the thought

Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων X. 1
ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων,

(either way), compare Isai. xxv. 9, ἰδού, ὁ Θεὸς ἡμῶν, ἐφ' ᾧ ἠλπίζομεν, καὶ σώσει ἡμᾶς· οὗτος Κύριος, ὑπεμείναμεν αὐτῷ, καὶ ἠγαλλιώμεθα καὶ εὐφράνθημεν ἐπὶ τῇ σωτηρίᾳ ἡμῶν. For σωτηρίαν, see note on i. 14.

X. 1. Σκιὰν γὰρ ἔχων] We enter here upon the third subsection of the third main section of the Epistle. The great topic of *Christ and Aaron* divides itself into (1) *the priesthood*, (2) *the sanctuary*, (3) *the sacrifice*. But, as before, the new point is glided into without any ostensible transition. The first sentence is thrown into utter confusion by the (better supported) reading δύνανται for δύναται. It is almost inconceivable that such a writer should have deliberately framed an anacoluthon like ὁ νόμος ἔχων... οὐδέποτε δύνανται. And the plural δύνανται is easily accounted for as a clerical error by the preceding plural προσφέρουσιν. In such a case manuscript authority may be too slavishly followed. (1) With δύνανται, we must treat the words from σκιὰν to πραγμάτων as a nominative absolute, and suppose '*they*' (*the priests*) to be understood before δύνανται as before προσφέρουσιν. The sense will then be, *Year by year they never can perfect, &c.* That is, *year by year they always fail to perfect, &c.* It might be too bold to take κατ' ἐνιαυτὸν ταῖς αὐταῖς as a combined phrase, and render it, *By the sacrifices which they offer in perpetuity, year by year the same, they never can perfect the worshippers.* It must suffice to say, *Year by year they* (*the priests*) *never can* (*always fail to*) *perfect, by the same sacrifices which they offer in perpetuity* (*by the sacrifices which they offer*, *the same* over and over again, *in perpetuity*), *those who draw nigh* (*to God*). (2) With δύναται, the sentence is complete, though some of its minor difficulties remain. *The law...year by year, never can perfect, &c.*

Σκιάν] See note on viii. 5.

τῶν μελλόντων ἀγ.] See note on ix. 11, where the question is raised whether *the good things* spoken of *were then*, or *are still*, *future*.

εἰκόνα] We might have expected σῶμα as the opposite of σκιά. But the sense is different. The σῶμα of the πράγματα in question is in heaven itself. The disparagement of the law lies not in its not having the σῶμα, but in its not having the εἰκὼν of them, but only a σκιά.

κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις αἷς προσ-
φέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύνανται
2 *τοὺς προσερχομένους τελειῶσαι. ἐπεὶ οὐκ ἂν*
ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν

x. 1. *Or* δύναται.

The selection of εἰκὼν shows how strong a word it is, and serves to interpret 2 Cor. iv. 4 and Col. i. 15, where Christ is called the εἰκὼν τοῦ Θεοῦ. See Bp. Lightfoot's note on the latter text, where he assigns to εἰκὼν the two defining notions of *representation* (as opposed to mere *resemblance*) and *manifestation* (comparing John i. 18. xiv. 9, 10). See also Abp. Trench's *Synonyms*, where the implied thought (in εἰκὼν) of an archetype or prototype is illustrated. See Matt. xxii. 20, τίνος ἡ εἰκὼν αὕτη; Mark xii. 16. Luke xx. 24. Rom. i. 23, εἰκόνος φθαρτοῦ ἀνθρώπου κ.τ.λ. Rev. xiii. 14, 15, ποιῆσαι εἰκόνα τῷ θηρίῳ. xiv. 9, 11. &c. The other passages where εἰκὼν occurs are less literal, but answer the above conditions. Rom. viii. 29, συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ (probably said of the *resurrection body* of Christ). 1 Cor. xv. 49, τὴν εἰκόνα τοῦ χοϊκοῦ...τοῦ ἐπουρανίου. 2 Cor. iii. 18, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα (the *spiritual likeness* of Christ). Col. iii. 10, κατ' εἰκόνα τοῦ κτίσαντος αὐτόν.

τῶν πραγμάτων] *The realities.* See note on vi. 18.

κατ' ἐνιαυτόν] See first note on the chapter. The reference is clearly to the day of Atonement.

ταῖς αὐταῖς] See first note.

προσφέρουσιν] That is οἱ ἱερεῖς. Always so in the Epistle. See v. 1, and throughout.

εἰς τὸ διηνεκές] *In perpetuity. Year after year.*

οὐδέποτε δύνανται] See first note.

τοὺς προσερχομένους] *Those who approach. The worshippers.* See note on iv. 16.

τελειῶσαι] In ix. 9 κατὰ συνείδησιν is added. See note there. Also on ii. 10.

2. ἐπεί] *Else would they not have ceased to be offered.* The inefficacy of the Levitical sacrifices is argued from the mere fact of their periodical repetition. *Their impotence is self-confessed.* For this use of ἐπεί, see note on ix. 26.

ἐπαύσαντο προσφερόμεναι] A (classical) construction most frequent in St Luke. See Luke v. 4. Acts v. 42. vi. 13. xiii. 10. xx. 31. xxi. 32. Also Eph. i. 16. Col. i. 9.

συνείδησιν ἁμ.] *Consciousness of sins* still unforgiven and

ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας
ἅπαξ κεκαθαρισμένους; ἀλλ' ἐν αὐταῖς ἀνά- 3
μνησις ἁμαρτιῶν κατ' ἐνιαυτόν. ἀδύνατον γὰρ 4
αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.
διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Θυσίαν 5

x. 4. *Or* τράγων καὶ ταύρων.

requiring atonement. For the construction, see 1 Pet. ii. 19, διὰ συνείδησιν Θεοῦ (only). Elsewhere *conscience*. See note on ix. 9.

τοὺς λατρ.] Here *the worshippers*. So ix. 9. Luke ii. 37. Acts xxvi. 7. Phil. iii. 3. Elsewhere *the priests*. See note on viii. 5.

κεκαθ.] See note on ix. 14, καθαριεῖ.

3. ἀλλ' ἐν αὐταῖς] *But (instead of this) there is in them (the Levitical sacrifices) an* ἀνάμνησις ἁμαρτιῶν *year by year* (on the day of Atonement).

ἐν αὐταῖς] *Contained, involved, embodied in them.*

ἀνάμνησις] *A recalling to mind (by oneself or another), a reminding.* Luke xxii. 19, εἰς τὴν ἐμὴν ἀνάμνησιν. 1 Cor. xi. 24, 25. Lev. xxiv. 7, εἰς ἀνάμνησιν προκείμενα τῷ Κυρίῳ. Num. x. 10. Wisd. xvi. 6. For the active verb, *to remind*, see 1 Cor. iv. 17, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου. 2 Tim. i. 6, ἀναμιμνήσκω σε ἀναζωπυρεῖν κ.τ.λ. Gen. xli. 9, τὴν ἁμαρτίαν μου ἀναμιμνήσκω (*I recall to mind*) σήμερον. Num. v. 15, θυσία μνημοσύνου ἀναμιμνήσκουσα ἁμαρτίαν. 1 Kings xvii. 18, τοῦ ἀναμνῆσαι τὰς ἀδικίας μου. Ezek. xxi. 23, 24. xxix. 16.

4. ἀδύνατον γάρ] *It is so—and it must be so—for, &c. It is impossible in the nature of things.* See note on ix. 23, ἀνάγκη.

αἷμα τ. καὶ τρ.] Without articles, to lay stress on the quality. *Such a thing as blood. Such things as bulls and goats.*

ἀφαιρεῖν] Rom. xi. 27 (from Isai. xxvii. 9), ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν. In the Septuagint (where ἀφαιρεῖν is the rendering of nearly 40 Hebrew verbs) see Exod. xxxiv. 7, ἀφαιρῶν ἀνομίας καὶ ἀδικίας καὶ ἁμαρτίας. Lev. x. 17. Num. xiv. 18.

5. διό] *Wherefore. Because of which inherent impossibility.*

εἰσερχ.] See note on τὴν οἰκουμένην in i. 6, where parallels from St John are quoted.

λέγει] Psalm xl. 6, &c. The only variations from the Septuagint are (1) εὐδόκησας for ᾔτησας, (2) ὁ Θεός instead of ὁ

καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ
6 *κατηρτίσω μοι. ὁλοκαυτώματα καὶ περὶ*

Θ. *μου*, and this (3) before instead of after *τὸ θέλημά σου*.

Θυσίαν κ. π.] In its first meaning, and on the lips of David, the passage endorses 1 Sam. xv. 22 in its assertion of the superiority of obedience to sacrifice. But some of the expressions, such as *σῶμα δὲ κ. μ.*, and *ἥκω*, and *περὶ ἐμοῦ*, are almost incapable of application to any but the Messiah, and fall under the second rule laid down on i. 5, that, where that is written of a *man*, which no *mere* man can satisfy, there lies under it a reference to One who is not man only.

θ. κ. π.] *Sacrifice and offering.* See on v. 1. Here *προσφορὰ* seems nearly equivalent to *δῶρα* there (*προσφέρῃ there* being the *verb* to *both*), pointing to offerings not of animal life. But, like *δῶρα*, it is only when distinguished from *θυσία* by being coupled with it that it has any such limitation.

ἠθέλησας] The phrase *θέλειν τι*, like *θέλειν ἔν τινι* (except perhaps Col. ii. 18) is a Septuagint construction. In the New Testament it occurs only in quotation, as Matt. ix. 13 (from Hos. vi. 6), *ἔλεος θέλω καὶ οὐ θυσίαν.* xii. 7. xxvii. 43 (from Psalm xxii. 8), *εἰ θέλει αὐτόν.* Other instances (such as John v. 21. Rom. ix. 18) admit of a different explanation, that of a suppressed infinitive.

σῶμα δὲ] A remarkable deviation from the Hebrew, which gives, *mine ears hast Thou opened (digged).* But the substitution is made by the Septuagint, not by the writer of the Epistle. Instead of the thought of *an ear divinely opened for obedient hearing*, the Septuagint version gives that of *a whole body divinely framed for obedient action*—obedience being the key-note of both phrases. But the Septuagint reading is more distinctly suggestive of the Messianic application.

σῶμα] See Rom. vii. 4. Col. i. 22.

κατηρτίσω] So Matt. xxi. 16 (from Psalm viii. 2), *ἐκ στόματος νηπίων κ. θ. κατηρτίσω αἶνον.* Elsewhere in the New Testament the active and passive voices are those used. In the Septuagint, the middle voice is found also in Psalm xi. 3. xvii. 5. xxix. 9. lxviii. 9. lxxiv. 16, *σὺ κατηρτίσω φαῦσιν καὶ ἥλιον* (A, *ἥλιον καὶ σελήνην* B). lxxx. 15.

6. *ὁλοκ. κ. π. ἁμ.*] *Burnt-offerings and sin-offerings.* The former (in the New Testament) is found only in Mark xii. 33.

περὶ ἁμ.] The phrase is so complete in itself for the *sin-*

ἁμαρτίας οὐκ εὐδόκησας· τότε εἶπον, Ἰδοὺ 7
ἥκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ
ἐμοῦ, τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά

offering (occurring more than 50 times in Leviticus alone) that it is indifferent to case and number, θυσία (or, as here, the accusative plural θυσίας) being understood before it.

εὐδόκησας] The post-classical verb εὐδοκεῖν has the two main uses of (1) *to think it well, to think fit, to be pleased, to desire*, with an infinitive (as Luke xii. 32. Rom. xv. 26. 1 Cor. i. 21. 2 Cor. v. 8. Gal. i. 15. Col. i. 19. 1 Thess. ii. 8. iii. 1), and (2) *to be well pleased with, to take delight in*, with ἐν (as Matt. iii. 17. xvii. 5. Mark i. 11. Luke iii. 22. 1 Cor. x. 5. 2 Cor. xii. 10), εἰς (as 2 Pet. i. 17), or a simple dative (2 Thess. ii. 12), or accusative (here, and Matt. xii. 18). See a fuller note on Rom. xv. 26.

7. τότε] The resolution following was formed at a particular point of time. The three preceding aorists, expressing in form divine acts of refusing and substituting, point to a moment of their *realization by the speaker*. *I came to know* that Thou wouldest not, &c.: *then* (*on my perceiving this*) *I said*, &c. In the application to the Messiah, *the resolution of incarnation* is the (ideal) moment of the utterance. The same *single act of resolving* is seen in the ἡγήσατο of Phil. ii. 6.

ἥκω] *I am come. Here am I.* Great vividness is thus given to the *promptitude* of the self-presentment for obedience. See John viii. 42, ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἥκω. The verb ἥκειν is used only once by St Paul (and that in a quotation), Rom. xi. 26.

ἐν κεφαλίδι] The κεφαλὶς is said to be properly the projecting knob at the end of the stick round which the parchment was rolled, and hence the roll or scroll itself. Ezek. ii. 9, ἰδοὺ χεὶρ ἐκτεταμένη πρός με, καὶ ἐν αὐτῇ κεφαλὶς βιβλίου. iii. 1, κατάφαγε τὴν κεφαλίδα ταύτην.

βιβλίου] Like χρυσίον (*a thing made of* χρυσός), βιβλίον is *a thing made of* βίβλος (*papyrus*). *A writing* or *document*. See ix. 19. Matt. xix. 7, βιβλίον ἀποστασίου. Luke iv. 17, 20, ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἠσαίου, καὶ ἀνοίξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον κ.τ.λ. John xx. 30. xxi. 25, τὰ γραφόμενα βιβλία. Gal. iii. 10, ἐν τῷ βιβλίῳ τοῦ νόμου. 2 Tim. iv. 13, τὰ βιβλία, μάλιστα τὰς μεμβράνας. The word occurs 23 times in the Apocalypse in all manner of connexions.

περὶ ἐμοῦ] *Written concern-*

8 σου. ἀνώτερον λέγων ὅτι θυσίας καὶ προσ-
φορὰς καὶ ὁλοκαυτώματα καὶ περὶ ἁμαρ-
τίας οὐκ ἠθέλησας οὐδὲ ηὐδόκησας, αἵτινες
9 κατὰ νόμον προσφέρονται, τότε εἴρηκεν, Ἰδοὺ
ἥκω τοῦ ποιῆσαι τὸ θέλημά σου. ἀναιρεῖ
10 τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ. ἐν ᾧ

ing me. The Revised Version of the Old Testament gives as an alternative in the margin, *prescribed to me.* But περὶ ἐμοῦ clearly makes the speaker the subject, not the recipient. A decisive mark of the Messianic reference.

τοῦ ποιῆσαι] Depending upon ἥκω. *For the purpose of doing.* See Luke xxiv. 29, καὶ εἰσῆλθεν τοῦ μεῖναι σὺν αὐτοῖς. &c. The aorist expresses *to do by a single act,* whether literally (which would well suit the application of the words to *the one sacrifice* which is the subject here), or, as often, in the aspect of *a life as one whole.*

ὁ Θεός] Vocative, as in i. 8. See the note there.

8. ἀνώτερον] Luke xiv. 10 (only).

λέγων...εἴρηκεν] That is, Χριστός. We might have expected εἰπὼν and λέγει. But the *present* and *perfect* forcibly emphasize the *perpetual* and the *conclusive* voice of Scripture. Or the λέγων may be, *in the very act of saying. In the very moment of recognizing the nothingness in God's esteem of animal sacrifices, He announces His resolution to replace them by His own obedience unto death.* See note on xi. 8, καλούμενος.

αἵτινες] *Any which. Such as.* See note on ii. 3, ἥτις.

κατὰ νόμον] *In accordance with* νόμος, *such a thing as a law,* in a slightly *disparaging* tone. See note on vii. 12, νόμου.

9. τότε] *At that moment.* See above.

εἴρηκεν] The *Scripture* perfect. See viii. 5. &c.

ἀναιρεῖ] *Destroys, abolishes.* Still Χριστός. The verb ἀναιρεῖν (always elsewhere with τινά, not τι), *to slay,* occurs 20 times in St Luke's Gospel and Acts, only four times elsewhere in the New Testament. In Acts vii. 21 (from Exod. ii. 10) ἀναιρεῖσθαι (middle) is *to rescue* (*to take up for oneself*).

τὸ πρῶτον...τὸ δεύτερον] *The first thing...the second thing...* named in the above quotation. *The first* is θυσία καὶ προσφορὰ κ.τ.λ. *The second* is τὸ ποιῆσαι τὸ θέλημα τοῦ Θεοῦ.

στήσῃ] *May establish.* See

θελήματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσ-
φορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ.
Καὶ πᾶς μὲν ἱερεὺς ἕστηκεν καθ' ἡμέραν 11

x. 11. *Or* ἀρχιερεύς.

alternative reading in Mark vii. 9, ἵνα τὴν παράδοσιν ὑμῶν στήσητε (for τηρήσητε). Rom. iii. 31, ἀλλὰ νόμον ἱστάνομεν. x. 3. xiv. 4.

10. ἐν ᾧ θ.] *In which* θέλημα (as being *contained* and *comprised* in it) *lies our consecration*, &c.

ἡγιασμένοι ἐσμέν] See note on ii. 11, ἁγιάζων...ἁγιαζόμενοι. *We have been consecrated*, made to belong to God, taken to be His. Acts xx. 32, καὶ δοῦναι τὴν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. xxvi. 18, καὶ κλῆρον ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ. Rom. xv. 16. 1 Cor. i. 2, τῇ ἐκκλησίᾳ τοῦ Θεοῦ... ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις. vii. 14. 2 Tim. ii. 21.

προσφορᾶς] Eph. v. 2, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ὑμῶν (or ἡμῶν) προσφορὰν καὶ θυσίαν τῷ Θεῷ.

σώματος] Rom. vii. 4, ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ. Col. i. 21, 22, νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου.

Ἰ. Χ.] This double name occurs here for the first time (in the revised text) in this Epistle. Also xiii. 8, 21.

ἐφάπαξ] vii. 27. ix. 12. Does it belong here to ἡγιασμένοι ἐσμέν, or to προσφορᾶς? I slightly prefer the latter.

11. Καὶ πᾶς μέν] The sacrifice of Christ, unlike the Levitical sacrifices, was sufficient and effectual: it was also single and final, closing for ever the sacerdotal ministration in its form of expiation of sin. Notice the usual effect of μὲν in subordinating its clause to the contrasted clause with δέ. *And whereas every Levitical priest, &c., Christ on the contrary, &c.*

ἱερεύς] Authorities are almost equally divided between ἱερεὺς and ἀρχιερεύς. Probably the *sense* is the same. See, for ἱερεὺς in the higher sense, vii. 11, 15, 20, 23.

ἕστηκεν] In contrast with the ἐκάθισεν of verse 12. The posture of awe contrasted with the posture of dignity.

καθ' ἡμέραν] Belongs to λειτουργῶν, as πολλάκις to προσφέρων. The former speaks of the daily offices of priestly ministration, in all of which the high priest was the central figure even where he acted through subordinates; the latter, of the annual ceremony of atonement,

λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέρων
θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν
12 ἁμαρτίας· οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσ-
ενέγκας θυσίαν εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ
13 τοῦ Θεοῦ, τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶ-

in which he acted alone. For the daily services of the priests at the brazen altar, see note on vii. 13, θυσιαστηρίῳ. And for those within the tabernacle, that on ix. 6, εἰσίασιν.

πολλάκις] *Year after year.*

αἵτινες] See above, on verse 6.

περιελεῖν] *To take off* as something which is *around* one. So Gen. xli. 42, καὶ περιελόμενος Φαραὼ τὸν δακτύλιον ἀπὸ τῆς χειρὸς αὐτοῦ. Exod. xxxiv. 34 (2 Cor. iii. 16), περιῃρεῖτο τὸ κάλυμμα. Jon. iii. 6, καὶ περιείλατο τὴν στολὴν αὐτοῦ ἀφ' ἑαυτοῦ. Hence of *the taking away of sin* as an encumbering garment (τὴν εὐπερίστατον ἁμαρτίαν, xii. 1). 1 Chr. xxi. 8, ἡμάρτηκα σφόδρα...καὶ νῦν περίελε δὴ τὴν κακίαν παιδός σου.

12. οὗτος] iii. 3, πλείονος γὰρ οὗτος δόξης κ.τ.λ. viii. 3, ἔχειν τι καὶ τοῦτον κ.τ.λ.

ὑπὲρ ἁμ.] See v. 1.

προσενέγκας] ix. 14, 28, ἑαυτὸν προσήνεγκεν...ἅπαξ προσενεχθεὶς κ.τ.λ.

εἰς τὸ διηνεκές] *In perpetuity.* To be taken with ἐκάθισεν, not with προσενέγκας. To say of the Levitical priests that they προσφέρουσιν εἰς τὸ διηνεκές (verse 1) is appropriate: to say of Christ that He προσήνεγκεν εἰς τὸ διηνεκές is almost a self-contradiction. The phrase could only be applied to a single act when that single act leads on to a continued state, like ἐκάθισεν here. *He sat down* (*took His seat*) *in perpetuity* is quite intelligible. These considerations outweigh the argument that in the three other places εἰς τὸ διηνεκὲς follows (not precedes) its verb. Nor is there the slightest contradiction of the future advent in saying that He took His seat at the right hand of God in perpetuity. 'One thing at a time' is a maxim of Scripture. Compare Luke i. 33 with 1 Cor. xv. 24, &c. For ἐκάθισεν ἐν δεξιᾷ τ. Θ., see notes on i. 3.

13. τὸ λοιπόν] *Henceforth.* The only *certain* places of the occurrence of the *exact* phrase are 1 Cor. vii. 29. Phil. iii. 1. iv. 8. 2 Thess. iii. 1. *As for that which remains.* Sometimes said of *subject-matter*, sometimes of *time*. In the one case, *finally*. In the other, *henceforth*. In

σιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν
αὐτοῦ. μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ 14
διηνεκὲς τοὺς ἁγιαζομένους. μαρτυρεῖ δὲ ἡμῖν 15
καὶ τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ εἰρη-

Eph. vi. 10 the revised text reads τοῦ λοιποῦ, which *ought* to be the genitive of the *point* of time (*in the future*, as distinguished from *for the future*). But it is difficult to see its fitness there. Sometimes the article is omitted, as *perhaps* in Matt. xxvi. 45 and Mark xiv. 41, and *decidedly* in Acts xxvii. 20. 1 Cor. i. 16. 2 Cor. xiii. 11. 1 Thess. iv. 1. 2 Tim. iv. 8. The difference between λοιπόν (*as for* anything *remaining*, whether of time or topic) and τὸ λοιπόν (*as for* that which *remains*, in either sense) is almost insignificant, and the two forms *finally* and *henceforth* have to serve for both phrases.

ἐκδεχόμενος] Usually with an accusative: as xi. 10. Acts xvii. 16. 1 Cor. xi. 33. xvi. 11. James v. 7. Here absolute, *waiting*. And so (in the strengthened form ἀπεκδέχεσθαι) 1 Pet. iii. 30.

ἕως τεθῶσιν] In i. 13 the quotation is exact from the Septuagint, ἕως ἂν θῶ τοὺς ἐχθρούς σου κ.τ.λ. Here it is made passive. In Matt. xxii. 44 and Mark xii. 36 the ὑποπόδιον of the Septuagint is replaced by ὑποκάτω. In Luke xx. 43 and Acts ii. 35 ὑποπόδιον stands. In 1 Cor. xv. 25 the form is ἄχρι οὗ θῇ πάντας τ. ἐ. ὑπὸ τοὺς πόδας αὐτοῦ. In that place St Paul speaks of some mysterious change which is to take place at that consummation, expressed in the *handing over of the kingdom*, then finally triumphant, *to God the Father*.

14. μιᾷ γάρ] *This is all He has to wait for—for, &c.* There is no further *sacrifice* needed: He has only to wait for the subjugation of hostile powers to His mediatorial reign.

τετελείωκεν] *He has perfected* (κατὰ συνείδησιν, see ix. 9) *in perpetuity those who are in course of sanctification.* For the *perfecting* spoken of, see note on ii. 10, τελειῶσαι. And for the *sanctification*, that on ii. 11, ἁγιάζων...ἁγιαζόμενοι, where it is defined (in its use in the present tense) as *the gradual bringing of the consecrated person into harmony of life and character with the consecration.*

15. μαρτυρεῖ δέ] *And of this effectual perfecting the Holy Spirit bears us witness in the words quoted before from the prophet Jeremiah: for, after promising, as one special gift*

16 κέναι, Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς
αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει
Κύριος, διδοὺς νόμους μου ἐπὶ καρδίας
αὐτῶν, καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπι-
17 γράψω αὐτούς· καὶ τῶν ἁμαρτιῶν αὐτῶν
καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθήσομαι
18 ἔτι. ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσ-
φορὰ περὶ ἁμαρτίας.
19 Ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν

of the new covenant, the writing of God's law on the heart, He goes on to say, And their sins and their iniquities I will remember no more.

16. Αὕτη] See notes on viii. 10, &c.

17. καί] The sentence is made to look incomplete by the absence of some words like ἔπειτα λέγει before this καί.

μνησθήσομαι] Instead of the μνησθῶ of the Septuagint and of viii. 12. The two constructions are equally correct: the οὐ μὴ μνησθῶ giving the thought of the *single act* of forgetting, and the οὐ μὴ μνησθήσομαι carrying the forgetfulness into an endless *futurity. I will never in the furthest future remember their sins against them.*

18. ὅπου δέ] *And, where there is such a final and absolute dismissal of sins as this, there is no further need or room for a sacrifice of propitiation.*

19. Ἔχοντες οὖν] The argument is ended, and the application begun. *Christ is the antitype of Aaron, heaven itself of the tabernacle, the one sacrifice of all sacrifices. The true holy of holies is now open. Christ has inaugurated our entrance into it. Through the veil, which is His human nature, we, carrying in our hand the blood of the true sacrifice, may go in, day by day, into the heaven where Christ, our one High Priest, is in God's presence for us.*

οὖν] The comprehensive particle of inference from all the preceding.

παρρησίαν] See note on iii. 6. *Frankness of speech, towards God and man, springing out of freedom of heart—a heart enlarged* or *set at liberty* (Psalm cxix. 32) *by faith and grace.*

εἰς τὴν εἴσοδον] *Unto the entering. To make the entering possible.* It is clear that εἴσοδος

εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν 20
ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν

is not (even in figure) *an entrance* (*a way in*), but *an entering* (*a going in*). It is thus in each place where it occurs. Acts xiii. 24, πρὸ προσώπου τῆς εἰσόδου αὐτοῦ. 1 Thess. i. 9, ὁποίαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς. ii. 1. 2 Pet. i. 11, πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν κ.τ.λ. The importance of the remark will be seen when we reach ὁδὸν in verse 20.

τῶν ἁγίων] *The true holy of holies.* See notes on viii. 2. ix. 8, 12, 24, 25. xiii. 11.

ἐν τῷ αἵματι] See note on ix. 25. The figure is that of *encasement in*, as the protecting armour. And the figure seems to make *all Christians* priests, even high priests, in virtue of one ἱερεὺς μέγας (verse 21). The mention of the αἷμα, and the employment of the same preposition (ἐν) which is expressly applied (in ix. 25) to the Levitical high priest's equipment with the αἷμα in entering the most holy place, seem to imply this. Christians are to rely upon the atonement when they exercise their right of entering God's presence, as the high priest relied upon the sacrificial blood in passing into the ἅγια ἁγίων.

20. ἥν] The relative to εἴσοδον above, repeated in ὁδὸν below. *Which act of entering He inaugurated for us* as *a* ὁδὸς *new and living.*

ἐνεκαίνισεν] See note on ix. 18, ἐνκεκαίνισται. The aorist points to the one sacrifice once offered.

ὁδόν] See note on ix. 8, τὴν τῶν ἁγίων ὁδόν, and the passages there quoted for the two senses of *road* and *journey.* Here the εἴσοδος above decides in favour of the latter. The ὁδὸν is in fact an *abbreviation* of εἴσοδον, to avoid a wearisome sameness. *As a going,* that is, *a going in, an act of entering.*

πρόσφατον] Although φένω (πέφαμαι) is given as the root of πρόσφατος, and is seen in the use of it by Homer (*Il.* XXIV. 757), no such idea belongs to this word in its common usage. Thus Acts xviii. 2, προσφάτως ἐληλυθότα κ.τ.λ. Num. vi. 3, σταφυλὴν πρόσφατον. Deut. xxiv. 5 (7 B), ἐὰν δέ τις λάβῃ γυναῖκα προσφάτως. xxxii. 17, (θεοὶ) καινοὶ καὶ πρόσφατοι ἥκασιν κ.τ.λ. Psalm lxxxi. 9, οὐκ ἔσται ἐν σοὶ θεὸς πρόσφατος. &c. Here simply *new* in contrast with the old inaccessibility of the sanctuary.

ζῶσαν] A *living* ὁδὸς (εἴσοδος)—the entering of a living man, with all the life in him,

διὰ τοῦ καταπετάσματος, τοῦτ' ἔστιν τῆς
21 σαρκὸς αὐτοῦ, καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον
22 τοῦ Θεοῦ, προσερχώμεθα μετὰ ἀληθινῆς καρδίας

of body, mind and soul, on the strength of One πάντοτε ζῶν (vii. 25), and whose priesthood is His οὐ κατὰ νόμον ἐντολῆς σαρκίνης ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου (vii. 16).

διὰ τοῦ κ., τοῦτ' ἔστιν τῆς σ.] A new application of the type of the curtain between the two chambers of the tabernacle. We have passed from Christ's to the Christian's entering. And it suits this topic to make the σάρξ (the human nature) of Christ the medium of the entering. The realization of the incarnation is the διὰ (see ix. 12), as the realization of the atonement is the ἐν (see ix. 25 and x. 19) of the entering.

σαρκός] ii. 14. v. 7. Rom. i. 3. viii. 3. ix. 5. Eph. ii. 15. Col. i. 22. 1 Tim. iii. 16. 1 Pet. iii. 18. iv. 1. 1 John iv. 2. 2 John 7. These passages (from St John's Epistles especially) go far to interpret the διὰ τῆς σαρκὸς of this text.

21. καὶ ἱερ. μέγαν] Depending on ἔχοντες. For ἱερεὺς in the sense of ἀρχιερεὺς, see note on verse 11, and the texts there quoted. For μέγας, see note on iv. 14, ἔχοντες οὖν ἀρχιερέα μέγαν. *Great*, in contrast with the succession of dying human high priests of Aaron's order. *Great*, in contrast with the individual Christian priests (see note on verse 19, ἐν τῷ αἵματι).

ἐπὶ τὸν οἶκον τοῦ Θ.] At first sight this might appear equivalent to the ἐπὶ τὸν οἶκον αὐτοῦ of iii. 6. But the context points rather to the sense of *tabernacle* or *temple* than to that of either *house* or *household* (see note there, οἴκῳ). Compare Zech. vi. 12, 13, ἰδοὺ ἀνήρ, Ἀνατολὴ ὄνομα αὐτῷ...καὶ οἰκοδομήσει τὸν οἶκον Κυρίου... καὶ καθιεῖται καὶ κατάρξει ἐπὶ τοῦ θρόνου αὐτοῦ, καὶ ἔσται ὁ (B *omits* ὁ) ἱερεὺς ἐκ δεξιῶν αὐτοῦ κ.τ.λ. The individual Christian high priests have a *great* High Priest over the heavenly tabernacle or temple. See again iv. 14. For οἶκος in its application to the *tabernacle*, see Exod. xxiii. 19. xxxiv. 26. Judg. xviii. 31, πάσας τὰς ἡμέρας ὅσας ἦν ὁ οἶκος τοῦ Θεοῦ ἐν Σηλώ (Σηλώμι B). 1 Sam. i. 7, 24. &c. And to the *temple*, 1 Kings vi. 1. &c. Acts vii. 47. &c.

22. προσερχώμεθα] See note on iv. 16. The exhortation is to a constant use of the Christian high-priesthood in its office of access to the holy of holies. This is the sum and substance

ἐν πληροφορίᾳ πίστεως, ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελου-

of personal religion. *Let us keep approaching.*

μετά] From the literal idea of *in company with*, the preposition passes into that of the *mental accompaniments* or *circumstances* of an act or life. See iv. 16, μετὰ παρρησίας. x. 34, μετὰ χαρᾶς. xii. 28, μετὰ εὐλαβείας καὶ δέους, &c.

ἀληθινῆς] *Genuine, real.* See note viii. 2.

πληροφορίᾳ] See note on vi. 11, πληροφορίαν. In these two places, as in Col. ii. 2, *fulness* might be the sufficient rendering. But how in 1 Thess. i. 5?

ῥεραντισμένοι κ. λελουσμένοι] *Possessing as we do the two parts of the high-priestly consecration, the sprinkling with blood* (Lev. viii. 23) *and the washing with water* (Lev. viii. 6). The addition of the clause, with its two perfect participles, seems designed not to exhort to the acquisition of the qualifications, but rather to the exercise of the priesthood for which the two qualifications are already ours.

ῥεραντισμένοι] *Our hearts being already sprinkled* (*with the atoning blood*) *from* (*so as to remove*) *a bad conscience.* For ῥαντίζειν, see note on ix. 13. For the application, see xii. 24, καὶ αἵματι ῥαντισμοῦ. 1 Pet. i. 2, εἰς...ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ. The first qualification for the individual high-priesthood is faith in the atonement as removing the guilt of past sin.

ἀπό] Something of this emphatic *from* (*ridding of* or *freeing from*) is seen in Rom. vii. 2, 6 (ἀπὸ τοῦ νόμου). Gal. v. 4 (ἀπὸ Χριστοῦ).

συνειδήσεως πονηρᾶς] *A bad conscience.* A conscience clogged and burdened by the sense of unforgiven sin. The opposite of συνείδησις ἀγαθή (Acts xxiii. 1. 1 Tim. i. 5, 19. 1 Pet. iii. 16, 21), καλή (Heb. xiii. 18), καθαρά (1 Tim. iii. 9. 2 Tim. i. 3), ἀπρόσκοπος (Acts xxiv. 16).

καὶ λελουσμένοι] *And having the entire body already washed with pure water.* For the difference between λούειν and νίπτειν, see John xiii. 10, ὁ λελουμένος οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος. The reference to baptism is clear. *The heart believes in the atonement, the body is washed in baptism. These are the two qualifications for the Christian individual high-priesthood. Both these you have.* Doubtless the case of the Hebrew Christians was predominantly that of persons baptized

23 σμένοι τὸ σῶμα ὕδατι καθαρῷ. κατέχωμεν τὴν
ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ· πιστὸς γὰρ ὁ
24 ἐπαγγειλάμενος· καὶ κατανοῶμεν ἀλλήλους εἰς
25 παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων, μὴ

as adults. To them baptism was an actual point of transition from the old to the new life. So Mark xvi. 16 (πιστεύσας καὶ βαπτισθείς, and in that order). Acts ii. 38. xxii. 16. Rom. vi. 4. 1 Cor. vi. 11. Gal. iii. 27. Col. ii. 12. 1 Pet. iii. 21.

ὕδατι καθαρῷ] Ezek. xxxvi. 25, καὶ ῥανῶ ἐφ' ὑμᾶς ὕδωρ καθαρόν (κ. ὕ. B), καὶ καθαρισθήσεσθε ἀπὸ πασῶν τῶν ἀκαθαρσιῶν ὑμῶν.

23. κατέχωμεν] (1) The sentence begins with no connecting particle. Partly as an animated appeal (see note on iii. 12, βλέπετε, ἀδελφοί), partly as substantially identical with the foregoing. (2) Compare iii. 6, 14, ἐὰν...τὸ καύχημα τῆς ἐλπίδος... κατάσχωμεν κ.τ.λ. Here the exhortation (κατέχωμεν) is to a tenacious and constant grasping: there the grasping is spoken of in retrospect (κατάσχωμεν), *if* (*in the review of life as one act*) *we be found to have grasped*, &c.

τὴν ὁμολογίαν] *The great and all-comprehending acknowledgment of our Christian hope.* See note on iii. 1.

ἐλπίδος] See note on vi. 18.

ἀκλινῆ] *So as to be unwavering. Unswervingly.* The word ἀκλινὴς is used by Plato, but here only in the New Testament.

πιστὸς γάρ] Encouragement to the κατέχειν. So xi. 11. 1 Cor. i. 9. x. 13. 1 Thess. v. 24. 2 Thess. iii. 3.

24. καὶ κατανοῶμεν] *And let ours be no selfish religion. Let us fix our attention upon each other.* For κατανοεῖν, see note on iii. 1.

εἰς παροξ.] *With a view to a* παροξυσμὸς *of* (*to*) *love and good works.* For παροξυσμὸς, see Acts xv. 39, ἐγένετο δὲ παροξυσμὸς ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων. Deut. xxix. 28, ἐν θυμῷ καὶ [ἐν] ὀργῇ καὶ [ἐν] παροξυσμῷ μεγάλῳ σφόδρα. Jer. xxxii. 37. There is a kind of paradox here. *Let* this *be* your παροξυσμὸς *of one another, a provocation altogether of love and for good.*

καλῶν ἔργων] The exact opposite of the νεκρῶν ἔργων of vi. 1 and ix. 14.

25. μὴ ἐγκατ.] Such desertion of the Christian congregation would be a sure sign of the want of the *attention* (κατανοεῖν) insisted upon above. For ἐγκαταλείπειν (*to leave behind amongst perils or foes*), see 2 Cor. iv. 9,

ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες, καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν.

Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ 26

διωκόμενοι ἀλλ' οὐκ ἐγκαταλειπόμενοι.

ἐπισυναγωγήν] Used only once in the Septuagint: 2 Macc. ii. 7, ἕως ἂν συναγάγῃ ὁ Θεὸς ἐπισυναγωγὴν τοῦ λαοῦ καὶ ἵλεως γένηται. Once also (besides this place) in the New Testament: 2 Thess. ii. 1, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰ. Χ. καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν. There it is applied to the *future* gathering of Christians at the second advent. And so the verb (ἐπισυνάγειν) in Matt. xxiv. 31 and Mark xiii. 27. In Matt. xxiii. 37 and Luke xiii. 34 it is used of the *present* gathering to Christ of the dispersed and scattered mankind. In the text, ἐπισυναγωγὴ may have been preferred to the more obvious συναγωγή, from the Jewish associations of the latter. *The gathering of yourselves together* (the ἐπὶ of direction).

καθὼς ἔθος τισίν] Already, so early in the experience of the Church.

παρακαλοῦντες] The necessary ἀλλήλους or ἑαυτούς, interchangeable in the New Testament (see note on iii. 13, παρακ. ἑαυτούς), is easily supplied from ἀλλήλους and ἑαυτῶν just above.

τοσούτῳ μ. ὅσῳ] The nearness of the great day is made a motive for increased earnestness of effort for others. For τοσούτῳ ὅσῳ, see i. 4.

βλέπετε] By witnessing the developement of the signs of the end as given in the great prophecies of Matt. xxiv. Mark xiii. Luke xvii. and xxi. It was not given to the Church to know beforehand that the συντέλεια τοῦ αἰῶνος and the destruction of Jerusalem would not be synchronous. Expectation was to be the attitude of the Church in all her generations. See 1 Thess. i. 10.

ἐγγίζουσαν] Of *time*. Luke xxi. 8, ὁ καιρὸς ἤγγικεν. Acts vii. 17, καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας.

τὴν ἡμέραν] The briefest of all the terms for the great day. See 1 Cor. iii. 13, ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται.

26. Ἑκ. γάρ] Reason for the urgency of the above exhortations: προσερχώμεθα ... κατέχωμεν...κατανοῶμεν.

λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας οὐκέτι περὶ
27 *ἁμαρτιῶν ἀπολείπεται θυσία, φοβερὰ δέ τις ἐκ-*
δοχὴ κρίσεως καὶ πυρὸς ζῆλος ἐσθίειν μέλλον-

ἑκουσίως] The opposite of ἀναγκαστῶς. See 1 Pet. v. 2, μὴ ἀναγκαστῶς ἀλλὰ ἑκουσίως. Philem. 14, μὴ ὡς κατὰ ἀνάγκην... ἀλλὰ κατὰ ἑκούσιον. To sin ἑκουσίως is to sin not under the constraining force of sudden temptation acting upon the weakness of the mortal nature, but (as Psalm xxv. 3 expresses it) *without cause* (διακενῆς, LXX.), that is, by free choice and will.

ἁμαρτανόντων] The tense expresses *habitual* sinning, not the single act speedily repented of and turned from. This shows also that the word must not be limited to the one crowning sin of apostasy. *All sin indeed points that way;* but it is of the *habit of sinning* (in whatever form), not only of its culminating act, that the warning speaks.

μετὰ τὸ λαβεῖν] See this more fully drawn out in the four particulars of vi. 4, 5. That passage of itself shows that the peril spoken of here is that of falling away from real grace, mysterious as the thought is, and impossible as is its explanation.

τὴν ἐπίγνωσιν τῆς ἀλ.] The phrase, and its two terms, occur only here in this Epistle. For the combination, see 1 Tim. ii. 4. 2 Tim. ii. 25. iii. 7. Tit. i. 1. For ἐπίγνωσις (the *further* or *full* knowledge, that of the heart as well as the mind) see, besides, Rom. i. 28. iii. 20. x. 2. Eph. i. 17. iv. 13. Phil. i. 9. Col. i. 9, 10. ii. 2. iii. 10. 2 Pet. i. 2, 3, 8. ii. 20.

οὐκέτι] *If the one sacrifice thus fails, there is no other in reserve to take its place.* See verse 18, οὐκέτι προσφορὰ περὶ ἁμαρτίας. Only there the thought is, *because the one* προσφορὰ *is all-sufficient:* here, *if the one* θυσία *has failed.*

ἀπολείπεται] *Is in reserve.* The ἀπὸ is, as in ἀπόκειται (see note on ix. 27), *off from all else*, whether (1) *when all else is done*, or (2) *in security from being meddled with.*

27. φοβερά] Only here and in verse 31 and xii. 21. Frequent in the Septuagint, beginning with Gen. xxviii. 17, ὡς φοβερὸς ὁ τόπος οὗτος.

τις] A classical use, to convey an impression of mystery and awe.

ἐκδοχή] Evidently *expectation*, though perhaps not elsewhere so used. The ἐκδεχόμενος of verse 13 is near enough to leave no doubt of the meaning.

τος τοὺς ὑπεναντίους. ἀθετήσας τις νόμον 28
Μωυσέως χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶν
μάρτυσιν ἀποθνήσκει· πόσῳ δοκεῖτε χείρονος 29

A sort of fearful looking for of judgment. The *expectation* is terrible, as well as the *realization.*

καὶ πυρὸς ζῆλος] The reference is to Isai. xxvi. 11, ζῆλος λήψεται λαὸν ἀπαίδευτον, καὶ νῦν πῦρ τοὺς ὑπεναντίους ἔδεται. The combination ζῆλος πυρὸς may be either, *a ζῆλος consisting of fire* (*a ζῆλος which is fire*), or, *a ζῆλος characterized by fire* (*having fire for its index and instrument*). The parallelism in the passage quoted favours the former. For ζῆλος (properly *fervour*, and used both for good and evil, *zeal* and *jealousy*), see (1) John ii. 17. 2 Cor. vii. 7, 11. ix. 2. xi. 2. (2) Acts v. 17. xiii. 45. Rom. x. 2. xiii. 13. 1 Cor. iii. 3. 2 Cor. xii. 20. Gal. v. 20. Phil. iii. 6. James iii. 14, 16. Here the *fervour* is that of *wrath.* Compare Psalm lxxix. 5, ἐκκαυθήσεται ὡς πῦρ ὁ ζῆλός σου; Zeph. i. 19, ἐν πυρὶ ζήλου αὐτοῦ καταναλωθήσεται πᾶσα ἡ γῆ. iii. 8. Elsewhere the *divine* ζῆλος is the fervour of *love*, as Isai. ix. 7. lxiii. 15. Zech. i. 14. &c.

ἐσθίειν] From the ἔδεται of the passage quoted from Isaiah.

ὑπεναντίους] Col. ii. 14 (only). Frequent in the Septuagint, beginning with Gen. xxii. 17.

28. ἀθετήσας] See notes on vii. 18 and ix. 26.

νόμον Μ.] The absence of the article, laying stress on the *quality*, gives here a slight tone of disparagement. *Such a thing as.* Much more then the Gospel.

χωρὶς οἰκτιρμῶν] *Apart from* (*irrespectively of*) *any compassions.* Compassion there might be, but it could not stop the execution. For οἰκτιρμός, see Phil. ii. 1, εἴ τις σπλάγχνα καὶ οἰκτιρμοί.

ἐπὶ δυσὶν ἢ τρισίν] *On the strength* (*basis* or *ground*) *of two or three witnesses.* Deut. xvii. 6. The subject there is the punishment of apostasy to idols. This makes the reference here the more suitable. Other crimes were capital, but this is the one singled out for mention. In Matt. xviii. 16 and 2 Cor. xiii. 1 the quotation is from Deut. xix. 15, where the *principle* is laid down, ἐπὶ στόματος δύο μαρτύρων καὶ ἐπὶ στόματος τριῶν μαρτύρων σταθήσεται πᾶν ῥῆμα.

ἀποθνήσκει] The present tense may refer to the explicit precept and past practice rather than assert the continuance of

ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ Θεοῦ καταπατήσας καὶ τὸ αἷμα τῆς διαθήκης κοινὸν

it (in the exact form) up to the writing of the Epistle. From John xviii. 31 (ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα) we infer that the Roman authority was necessary for an execution. The execution of St Stephen was probably of a tumultuary character.

29. πόσῳ] See note on ix. 14, πόσῳ μᾶλλον.

δοκεῖτε] A parenthetical question (interposed in the exclamation) appealing to the intelligence of the reader. *Think ye? I leave you to judge.* Like the τις in verse 27, a rhetorical and classical idiom.

χείρονος] The only occurrence of χείρων in this Epistle. Elsewhere in Matt. ix. 16, χεῖρον σχίσμα. xii. 45. xxvii. 64. &c.

ἀξιωθήσεται] By God the Judge of all (xii. 23). For ἀξιοῦν, see note on iii. 3, ἠξίωται.

τιμωρίας] Only here in the New Testament. In the Septuagint, Prov. xix. 29, ἑτοιμάζονται ἀκολάστοις μάστιγες, καὶ τιμωρίαι ὤμοις ἀφρόνων (A, ὁμοίως ἄφροσιν B). xxiv. 22. &c. For τιμωρεῖν, see Acts xxii. 5. xxvi. 11. The classical distinction (in Plato and Aristotle) between κόλασις (*chastisement*) as τοῦ πάσχοντος ἕνεκα, and τιμωρία (*vengeance*) as τοῦ ποιοῦντος (in vindication of his honour, or of the honour of the broken law), *may* be present in Scripture (Matt. xxv. 46. 1 John iv. 18), but the passages are scarcely numerous enough to prove this positively.

τὸν υἱὸν τοῦ Θεοῦ] The august title is chosen, as in vi. 6, to enhance the heinousness of the crime. In iv. 14 with an opposite purpose, to emphasize the sufficiency of the Saviour.

καταπατήσας] The three aorist participles mark either (1) the moment of *each particular* sinning (ἁμαρτανόντων in verse 26 expressing the *habit* and *repetition*), or else (2) the moment of the *consummation* of the *habitual* sinning in the single act of *apostasy*. Or both. For καταπατεῖν, Matt. v. 13, τὸ ἅλας... βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. xiii. 6, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν. Luke viii. 5, ὃ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ κατεπατήθη κ.τ.λ. xii. 1. The passages quoted place in a strong light the contumely and profanity of the treatment of Christ by the sinner.

τὸ αἷμα τῆς δ.] See note on ix. 20.

ἡγησάμενος, ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας. οἴδαμεν γὰρ τὸν εἰπόντα, 30

κοινόν] (1) Properly, *common*, in contrast with ἅγιον (ἡγιάσθη). And this is sufficient here, where the thought is that of the consecrated man *making light* of his consecration. (2) Elsewhere the further idea of *defilement* attaches to κοινός. See ix. 13, τοὺς κεκοινωμένους. And so in Acts x. 14, &c. Rom. xiv. 14. Rev. xxi. 27, πᾶν κοινὸν καὶ ὁ ποιῶν βδέλυγμα.

ἡγησάμενος] As by one decisive act. See note on καταπατήσας above. And compare the same use of the aorist of ἡγεῖσθαι in xi. 11, 26. Phil. ii. 6.

ἐν ᾧ ἡγ.] *Wherein* (*as though by immersion or envelopement in it*) *he was consecrated.* For the ἐν here (not *precisely* as in ix. 25 and x. 19) see note on ix. 22, ἐν αἵματι.

ἡγιάσθη] The time referred to is the moment of conversion and baptism. But the thought is not simply that of x. 10 and 1 Cor. vi. 11 (ἀλλὰ ἡγιάσθητε), but rather that of the *priestly* consecration then bestowed, as in verse 22 above, where see note.

τὸ πνεῦμα τῆς χ.] The genitive of the characteristic quality, added to heighten the *ingratitude* and *ungenerousness* of the treatment. *The Spirit who is all grace—to insult Him—how base, how heartless!* The effect is that of Eph. iv. 30, μὴ λυπεῖτε τὸ πνεῦμα.

ἐνυβρίσας] Only here in the New Testament. Not in the Septuagint. The compound is classical. Properly *to insult* one *in* something (with or without a second ἐν). But later (with no stress on the ἐν) just as ὑβρίζειν, for which see Matt. xxii. 6, ὕβρισαν καὶ ἀπέκτειναν. Luke xviii. 32, ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται. Acts xiv. 5, ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς. These passages show the *associations* of the word, and so emphasize the application of it here. The very definition of ὕβρις is that combination of *insult and injury, wanton outrage*, which becomes frightful in its contact with *the Spirit of grace*..

30. οἴδαμεν γάρ] *I say* τιμωρίας—*for*, &c. *We know Him who said. We know who and what He is. We have had experience of His power and truth.* Like (yet unlike) 2 Tim. i. 12, οἶδα γὰρ ᾧ πεπίστευκα (*I know who and what He is in whom I have put my trust*).

τὸν εἰπόντα] Deut. xxxii. 35, ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω. The same variation from the Septuagint is found in

Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω· καὶ πά-
31 λιν, Κρινεῖ Κύριος τὸν λαὸν αὐτοῦ. φοβε-
ρὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος.

x. 30. *Or* ἀνταποδώσω, λέγει Κύριος.

Rom. xii. 19, as though there were a traditional form of the quotation. Unless indeed that passage was the *source* of the quotation here. The application differs in the two places. In Rom. xii. 19 the stress lies on ἐμοί. The man who avenges himself assumes God's prerogative. Here rather on ἐκδίκησις, in justification of the τιμωρίας above.

ἐκδίκησις] From ἐκδικεῖν (ἔκδικος), *to work out justice upon*, whether *in avenging* (as Rom. xii. 19) or in *punishing* (as 2 Cor. x. 6). See note on Rom. xii. 19, ἐκδικοῦντες.

ἀνταποδώσω] *To give back in return* or *to pay in requital* (ἀνταποδιδόναι) may (like ἐκδικεῖν) be either good or evil. For the good sense, see Luke xiv. 14. 1 Thess. iii. 9. For both senses, 2 Thess. i. 6, ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν. See note on xii. 11, ἀποδίδωσιν. The words λέγει Κύριος which follow in the received text are not in Deut. xxxii. 35 (though καὶ εἶπε Κύριος follows in verse 37), and are omitted here in the revised text. In Rom. xii. 19 they stand without challenge. Here the preponderance of authority and probability seems to be against them.

καὶ πάλιν] Deut. xxxii. 36, ὅτι κρινεῖ Κύριος τὸν λαὸν αὐτοῦ. There κρινεῖ has plainly a merciful sense. *The Lord shall avenge His people.* It *may* be so here also. *The Lord shall right His true people by punishing the false.* The words τὸν λαὸν αὐτοῦ at first sight favour this view. But 1 Pet. iv. 17 (καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ) points the other way.

31. φοβερόν] In 2 Sam. xxiv. 14 and 1 Chron. xxi. 13 David makes this a reason either for choosing pestilence rather than one of the two other punishments, or (as it may be understood) for referring the choice altogether to God, ἐμπεσοῦμαι δὴ εἰς χεῖρας Κυρίου, ὅτι πολλοὶ οἱ οἰκτιρμοὶ αὐτοῦ σφόδρα κ.τ.λ. Ecclus. ii. 18. But in the text the *penal* aspect of judgment gives the other view of the ἐμπεσεῖν. The true parallels *here* are Matt. x. 28 and Luke xii. 5.

Θεοῦ ζῶντος] *A God who is all life*, and whose insight and power none can escape. See

Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν 32
αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε
παθημάτων, τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψε- 33
σιν θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως

iii. 12. ix. 14. xii. 22. For the thought, compare iv. 12, 13.

32. Ἀναμιμνήσκεσθε δέ] The same sort of transition from severity to tenderness as in the parallel passage in vi. 9. The *thought* is that of Gal. iii. 4, τοσαῦτα ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ. And also (only that there *doing* predominates over *suffering*) of 2 John 8, βλέπετε ἑαυτοὺς ἵνα μὴ ἀπολέσητε ἃ ἠργασάμεθα κ.τ.λ. For ἀναμιμνήσκεσθαι (*to recall to one's own recollection*), see 2 Cor. vii. 15. Also see note on x. 3 (ἀνάμνησις) for the active voice of the verb.

πρότερον] *Aforetime.* See iv. 6, οἱ πρότερον εὐαγγελισθέντες. 1 Pet. i. 14, ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις.

φωτισθέντες] See note on vi. 4, φωτισθέντας. The illumination spoken of would in those times synchronize with (or immediately precede) baptism received in mature age: but it is a distinct idea from it, though afterwards confused with it.

ἄθλησιν] *Struggle* or *conflict.* Only used here in the New Testament. Formed from ἀθλεῖν. See 2 Tim. ii. 5, ἐὰν δὲ καὶ ἀθλῇ τις. Nearly equivalent to St Paul's great word ἀγών (Phil. ii. 30. Col. ii. 1. 1 Thess. ii. 2. 1 Tim. vi. 12. 2 Tim. iv. 7). See note on xii. 1.

ὑπεμείνατε] *Ye endured* (*bore in a spirit of submissive waiting*). See xii. 2, 3. 1 Cor. xiii. 7, πάντα ὑπομένει. 2 Tim. ii. 10. See note on verse 36, ὑπομονῆς.

παθημάτων] Genitive of *explanation* or *equivalence. Consisting of.* See note on ii. 9, πάθημα.

33. τοῦτο μὲν...τ. δέ] A classical idiom; a sort of emphasized μὲν and δέ. *As to this on the one hand...as to this on the other. In the first place... and in the second place.*

ὀνειδισμοῖς] Instrumental dative. For the word, see xi. 26. xiii. 13. Rom. xv. 3 (from Psalm lxix. 9).

θλίψεσιν] See note on xi. 37.

θεατριζόμενοι] *Being made a spectacle or gazingstock.* Only here. See 1 Cor. iv. 9, θέατρον ἐγενήθημεν τῷ κόσμῳ.

κοινωνοί] *Partners.* So (with genitive or dative of the *person*) Matt. xxiii. 30, οὐκ ἂν ἤμεθα αὐτῶν κοινωνοί. Luke v. 10, κοινωνοὶ τῷ Σίμωνι. 1 Cor. x. 18, 20, κοινωνοὶ τοῦ θυσιαστηρίου...κοινωνοὺς τῶν δαιμονίων.

34 ἀναστρεφομένων γενηθέντες. καὶ γὰρ τοῖς δεσ-
μίοις συνεπαθήσατε, καὶ τὴν ἁρπαγὴν τῶν
ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε,

x. 34. *Or* τοῖς δεσμοῖς μου.

2 Cor. viii. 23, κοινωνὸς ἐμός. Philem. 17, εἰ οὖν με ἔχεις κοινωνόν. Elsewhere *partakers*. Thus (with genitive of the *thing*) 2 Cor. i. 7, τῶν παθημάτων. 1 Pet. v. 1, δόξης. 2 Pet. i. 4, θείας κοινωνοὶ φύσεως.

τῶν οὕτως ἀναστρ.] *Of those who thus lived;* that is, *who passed their life in the constant experience of being made a spectacle, &c.* For ἀναστρέφεσθαι (the Latin *versari*), see xiii. 18, καλῶς θέλοντες ἀναστρέφεσθαι. 2 Cor. i. 12, ἀνεστράφημεν ἐν τῷ κόσμῳ. Eph. ii. 3. 1 Tim. iii. 15. 1 Pet. i. 17, τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε. 2 Pet. ii. 18, τοὺς ἐν πλάνῃ ἀναστρεφομένους.

γενηθέντες] *Having become*, as if by one decisive act, like that by which Moses (xi. 24) declared his nationality.

34. καὶ γάρ] *I say that you suffered, and I say that you took part with sufferers—for, &c.* And the latter point is taken first.

καὶ γὰρ τοῖς δ.] *For ye both sympathized with those that were in bonds.* The received text has τοῖς δεσμοῖς μου, which is the reading of the Sinaitic manuscript and some other authorities. The assumption of St Paul's authorship would encourage such a reading. It is not noticed even in the margin of the Revised Version.

τοῖς δεσμίοις] xiii. 3, μιμνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι. The article is *generic: prisoners as a class.*

συνεπαθήσατε] For συμπαθεῖν, see note on iv. 15. *You felt with them.* Not συνεπάθετε, which could not have been true of all.

καὶ τήν] From the proof of the τοῦτο δὲ of verse 33 we return to the τοῦτο μὲν—their *own* sufferings.

ἁρπαγήν] Matt. xxiii. 25. Luke xi. 39. For ἁρπάζειν in this sense, see John x. 12, ὁ λύκος ἁρπάζει αὐτὰ καὶ σκορπίζει.

τῶν ὑπαρχ. ὑμῶν] The genitive after (or even before) τὰ ὑπάρχοντα is common in the New Testament, as Matt. xix. 21. xxiv. 47. xxv. 14. Luke xi. 21. xii. 33, 44. xvi. 1. xix. 8, τὰ ἡμίσεά μου τῶν ὑπαρχόντων. 1 Cor. xiii. 3. It is even placed between the article and the participle (making the latter a complete substantive) in Luke xiv. 33, τοῖς ἑαυτοῦ

γινώσκοντες ἔχειν ἑαυτοὺς κρείσσονα ὕπαρξιν

x. 34. *Or* ἑαυτοῖς.

ὑπάρχουσιν. The *dative* occurs in Luke viii. 3. xii. 15. Acts iv. 32.

μετὰ χαρᾶς] xiii. 17. Matt. xiii. 20. Mark iv. 16. Luke viii. 13. x. 17. Phil. i. 4.

προσεδέξασθε] The two main senses of προσδέχεσθαι, in the New Testament as elsewhere, are (1) *to accept* (*receive to oneself*), as here, and xi. 35, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν. Luke xv. 2, ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς. Rom. xvi. 2. Phil. ii. 29, προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ κ.τ.λ.; (2) *to expect*, Mark xv. 43. Luke ii. 25, 38. xii. 36. xxiii. 51. Acts xxiii. 21. Tit. ii. 13. Jude 21. In Acts xxiv. 15 either sense might be given (the ἔχων favours the former, Tit. ii. 13 the latter).

γινώσκοντες ἔχ. ἑ.] The received text had ἐν ἑαυτοῖς. The ἐν must be given up at all events, but there is some authority for ἑαυτοῖς. *Knowing that ye have for yourselves* (*for your own*). With ἑαυτοὺς (the better supported reading) the meaning may be either (1) *that ye yourselves have a better possession*, or (2) *that ye have yourselves as a better possession*. Neither rendering is quite satisfactory. If ἑαυτοὺς had *preceded* ἔχειν, it would be, *knowing as to* (*with regard to*) *yourselves that ye have a better possession*. But the position of the two words precludes this. There is something flat in (1); ἑαυτοὺς seems superfluous. The idea of (2), which is *that the man himself is his own better possession* (better than anything of earthly substance), is subtle and unexpected, but has some support in Luke xii. 15, οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ. Perhaps too in Luke xvi. 12, εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς δώσει ὑμῖν; (*if in this life ye proved yourselves unfaithful in the use of that earthly substance which from its precariousness of possession is rather another's than your own even while you have it, who shall give you that inalienable possession which is, being interpreted, your own finally gained soul?*) Compare also Luke xvii. 33. xxi. 19, ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν. See note on verse 39, εἰς περιποίησιν ψυχῆς.

ὕπαρξιν] In clear contrast with ὑπαρχόντων above. For the word see Acts ii. 45, τὰς ὑπάρξεις ἐπίπρασκον.

μένουσαν] See xii. 27, ἵνα μείνῃ τὰ μὴ σαλευόμενα. xiii. 1, 14, οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν. The word μένειν occurs

35 καὶ μένουσαν. μὴ ἀποβάλητε οὖν τὴν παρρη-
σίαν ὑμῶν, ἥτις ἔχει μεγάλην μισθαποδοσίαν.
36 ὑπομονῆς γὰρ ἔχετε χρείαν, ἵνα τὸ θέλημα
τοῦ Θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν.

nearly 70 times in St John's writings, often in this emphatic sense. See, for example, John vi. 27, τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον. xv. 16, ἔθηκα ὑμᾶς ἵνα...ὁ καρπὸς ὑμῶν μένῃ. Rom. ix. 11. 1 Cor. xiii. 13. 2 Cor. iii. 11, τὸ καταργούμενον ...τὸ μένον.

35. μὴ ἀποβάλητε οὖν] *Discard not then your* παρρησία. The figure is illustrated by Mark x. 50, ἀποβαλὼν τὸ ἱμάτιον.

παρρησίαν] See note on iii. 6.

ἥτις] *One which. A* παρρησία *which.* See notes on ii. 3 and viii. 5.

μισθαποδοσίαν] See note on ii. 2.

36. ὑπομονῆς] From the literal sense of ὑπομονή (with a genitive), *abiding under, patient endurance of* (as in 2 Cor. i. 6, ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων), comes that of *submissive waiting, patience,* as a spiritual grace, having as its two ingredients the *upward* look and the *onward* look; the one the consciousness of a hand over us, the other the expectation of a future of explanation and blessing. First perhaps so found in Psalm ix. 18, ἡ ὑπομονὴ τῶν πενήτων οὐκ ἀπολεῖται εἰς τέλος (A, τὸν αἰῶνα B). Luke viii. 15. xxi. 19. 1 Tim. vi. 11. 2 Tim. iii. 10. Tit. ii. 2. Heb. xii. 1. James i. 3. 2 Pet. i. 6. Sometimes ὑπομονή is *the object of patience;* as in Psalm xxxix. 7, τίς ἡ ὑπομονή μου; οὐχὶ ὁ Κύριος; Sometimes it has a genitive of *the thing persisted in* (Rom. ii. 7, καθ' ὑπομονὴν ἔργου ἀγαθοῦ), *the animating motive* (1 Thess. i. 3, τῆς ὑπομονῆς τῆς ἐλπίδος κ.τ.λ.), or *the inspiring Person* (2 Thess. iii. 5. Rev. iii. 10).

ἔχετε χρείαν] See note on v. 12, χρείαν ἔχετε.

ἵνα τό] Compare vi. 15, καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας.

τὸ θ. τ. Θ. π.] Perhaps with a slight reminiscence of verse 7. See also xiii. 21, καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ. Matt. vii. 21. xii. 50. 1 John ii. 17. &c. The aorist sums up the life into a single act.

κομίσησθε] From the literal meaning of κομίζειν, *to carry, convey, bring* (as Luke vii. 37), comes that of the middle voice, (1) *to carry off as one's own, to receive;* and specially (2) *to re-*

ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει 37
καὶ οὐ χρονίσει. ὁ δὲ δίκαιός μου ἐκ πίστεως 38
ζήσεται· καὶ ἐὰν ὑποστείληται οὐκ εὐ-

x. 37. *Or* χρονιεῖ. x. 38. *Or omit* μου.

cover or *get back* (as xi. 19. Matt. xxv. 27, ἐκομισάμην ἂν τὸ ἐμόν. 2 Cor. v. 10. Eph. vi. 8. Col. iii. 25), (3) *to receive as a thing due or promised* (as here, and xi. 39. 1 Pet. i. 9. v. 4).

37. ἔτι γάρ] For ἔτι μικρόν, see John xiii. 33, ἔτι μικρὸν (accusative) μεθ' ὑμῶν εἰμί. xiv. 19, ἔτι μικρὸν (nominative) καὶ ὁ κόσμος με οὐκέτι θεωρεῖ. For ὅσον ὅσον (a classical phrase), see Isai. xxvi. 20, ἀποκρύβηθι μικρὸν ὅσον ὅσον (accusative). Here it is the nominative. Literally, *there is still a little—just so much as that. A very very little.*

ὁ ἐρχόμενος] The sense is as if there were a καὶ before ὁ ἐρχόμενος (see John xiv. 19 above). The quotation is from Hab. ii. 3. The full passage is, ἔτι ὅρασις εἰς καιρόν, καὶ ἀνατελεῖ εἰς πέρας, καὶ οὐκ εἰς κενόν· ἐὰν ὑστερήσῃ, ὑπόμεινον αὐτόν, ὅτι ἐρχόμενος ἥξει, καὶ οὐ μὴ χρονίσῃ. The *vision* (ὅρασις) is the fall of the Chaldæan empire. *If it linger, wait for it.* The Septuagint makes the object of expectation a *person. Wait for Him. Coming He shall come* (*He will surely come*). The Epistle adds the article (ὁ ἐρχόμενος), making it a title of *Christ* (see Matt. xi. 3, σὺ εἶ ὁ ἐρχόμενος κ.τ.λ. Luke vii. 19, 20. John vi. 14. xi. 27). The first advent has not *exhausted* the coming: it took a new start at the ascension. Christ is again and still ὁ ἐρχόμενος.

ἥξει] *Will have come. The coming One will have fulfilled His coming.* See note on verse 7, ἥκω.

οὐ χρονίσει] *Will not delay beyond the time appointed.* For χρονίζειν, see Matt. xxiv. 48, χρονίζει μου ὁ κύριος. xxv. 5. Luke i. 21. xii. 45.

38. ὁ δὲ δίκαιός μου] Continuation of the quotation (Hab. ii. 4), but with an inversion of the two clauses, which stand in the Septuagint, (1) ἐὰν—αὐτῷ, (2) ὁ δὲ—ζήσεται. The μου is doubtful. It stands after πίστεως in the Vatican manuscript of the Septuagint (*faith in me*), after δίκαιος in the Alexandrine (*my righteous* servant). In Rom. i. 17 and Gal. iii. 11, as by several authorities here, it is omitted altogether.

ζήσεται] *Shall have life.* In the full sense of *life*, in which it adds three things to mere existence; (1) *conscious*, in distinction from vegetable life, (2)

39 δοκεῖ ἡ ψυχή μου ἐν αὐτῷ. ἡμεῖς δὲ οὐκ
ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως
εἰς περιποίησιν ψυχῆς.

satisfying, in distinction from a life of pain, shame, or misery, (3) *everlasting*, in distinction from the life which has death in prospect. See, for example, John v. 25, καὶ οἱ ἀκούσαντες ζήσουσιν. vi. 57. Rom. viii. 13. &c.

καὶ ἐάν] The Epistle follows the Septuagint, which departs here widely from the Hebrew. *There* it is said of the Chaldæan, *His soul in him is puffed up, it is not upright.*

ὑποστείληται] A nautical figure; that of *taking in* or *shortening sail* in prospect of storm. Hence *to draw in*, *to exercise caution* or *reserve*. Once in the active voice, followed by ἑαυτόν, Gal. ii. 12 (*he drew himself in*). More often, as here, in the middle. Acts xx. 20, 27, ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι (*I exercised reserve as to nothing ...so as not to declare it*) κ.τ.λ. Wisd. vi. 7, οὐ γὰρ ὑποστελεῖται πρόσωπον ὁ πάντων δεσπότης, οὐδὲ ἐντραπήσεται μέγεθος κ.τ.λ. And so στέλλεσθαι, 2 Cor. viii. 20, στελλόμενοι τοῦτο, μή τις ἡμᾶς μωμήσηται κ.τ.λ. 2 Thess. iii. 6, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ κ.τ.λ. The idea is rather that of *shrinking in* than of *shrinking back*, and is the direct opposite of that παρρησιάζεσθαι which is the outspokenness of Christian manliness.

εὐδοκεῖ] See note on verse 6.

39. οὐκ ἐσμὲν ὑποστολῆς] *We are not of.* Either, *we do not belong to*, as our province or category. Or, *we are not characterized by*, as our leading feature or proper description. For the former, compare 1 Thess. v. 5, οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους. For the latter, 2 Thess. ii. 3, ὁ ἄνθρωπος τῆς ἀνομίας.

ὑποστολῆς] A noun formed from the ὑποστείληται above, to balance the πίστεως of both verses.

περιποίησιν] The verb περιποιεῖν (*to make to be over and above*) carries the two ideas of *survival* and *surplus*. The former predominates in the active voice, *to save* (a *life*, &c.), the latter in the middle, *to acquire*. Thus Acts xx. 28, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. 1 Tim. iii. 13, βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται. Isai. xliii. 21, λαόν μου ὃν περιεποιησάμην. The noun in its New Testament use takes its colour from the middle. *Acquisition.* And like the English word it has the

Ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις, XI. 1
πραγμάτων ἔλεγχος οὐ βλεπομένων. ἐν ταύτῃ 2
γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

twofold sense of (1) *the act of acquiring* (as here, and 1 Thess. v. 9, εἰς περιποίησιν σωτηρίας. 2 Thess. ii. 14, εἰς περιποίησιν δόξης. 1 Pet. ii. 9, λαὸς εἰς περιποίησιν), and (2) *the thing acquired* (Eph. i. 14, εἰς ἀπολύτρωσιν τῆς περιποιήσεως). Thus here the thought is that of the ψυχή being in this life *the stake of the contest*, to be won or lost in the great day. So Luke xxi. 19, ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε (*ye shall gain*) τὰς ψυχὰς ὑμῶν. This explains also Luke xvi. 12, the τὸ ὑμέτερον of the future in contrast with the τὸ ἀλλότριον of the present.

XI. 1. Ἔστιν δέ] The emphatic ἔστιν answers (as it were) the question, *And what* is *faith?* *What faith* is *is this.*

ἐλπιζομένων] Definition of πίστις. The *first* form of the definition is *incomplete*. *Assurance of things hoped for* would limit faith to the *future*. Whereas the realm of faith is larger. *All* the *past* belongs to it, and the *larger part* of the *present*. *Things hoped for*, if the definition is to be complete, must be replaced by *things not seen*.

ὑπόστασις] See note on i. 3. *Assurance of*, as in four out of the five places where the word occurs in the New Testament.

πραγμάτων] For this peculiar sense of πρᾶγμα, not *fact* or *act*, but *reality*, see note on vi. 18, where it is applied to the *word* and *oath* of God.

ἔλεγχος] Only found here in the New Testament (for in 2 Tim. iii. 16 the revised text has ἐλεγμόν). It is frequent in the Septuagint (chiefly in the Proverbs) in the sense of *reproof*, which is here clearly unsuitable. *Conviction* is tempting, but is not a recognized use of the word. The only possible renderings here are *proof* and *test*. Of these two the latter introduces a thought somewhat far-fetched. *Proof*, that which convinces us of something, is simple and adequate. *Faith is that quality or faculty of the mind which convinces us of, which enables us to accept, to grasp, to realize, the invisible.*

2. ἐν ταύτῃ γάρ] The γάρ seems to imply a suppressed clause. *A comprehensive and an age-long grace—for, &c.*

ἐν τ. ἐμαρτυρήθησαν] *In it* (*not outside it*) *they were attested. In it was contained, in it lay, their commendation:* exactly as in 1 Tim. v. 10, ἐν ἔργοις καλοῖς μαρτυρουμένη. For

3 *Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥή-*

this passive of *μαρτυρεῖν*, see also vii. 8. Acts vi. 3, *ἄνδρας ἐξ ὑμῶν μαρτυρουμένους κ.τ.λ.* x. 22. xvi. 2. xxii. 12.

οἱ πρεσβύτεροι] *They of the old time.* The servants and saints of God from the beginning. A peculiar use of the word, which elsewhere is applied either (1) in strict contrast with the young (as in 1 Pet. v. 5), or (2) to Jews of former generations (Matt. xv. 2), or (3) to the official elders of the Jewish people (Matt. xxvi. 3), or (4) to Christian presbyters (Acts xi. 30. &c.).

3. *Πίστει νοοῦμεν*] The first instance of faith lies not in the *ἐλπιζόμενα* of the future, but in the *οὐ βλεπόμενα* of the past. To know that creation was an act of God, pure and simple, is *a realization of the invisible* of the highest order.

νοοῦμεν] It is an act of the *mind.* Rom. i. 20, *τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται.* For *νοεῖν*, see also Matt. xv. 17. xvi. 9, 11. xxiv. 15, *ὁ ἀναγινώσκων νοείτω* (*let him exercise mind* upon his reading). Mark vii. 18, *οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν...οὐ δύναται αὐτὸν κοινῶσαι;* viii. 17. xiii. 14. John xii. 40. Eph. iii. 4, 20, *ἀναγινώσκοντες νοῆσαι κ.τ.λ.* 1 Tim. i. 7, *μὴ νοοῦντες μήτε ἃ λέγουσιν κ.τ.λ.* 2 Tim. ii. 7, *νόει ἃ λέγω.*

κατηρτίσθαι] The perfect tense expresses the *permanence* of the creation (2 Pet. iii. 4, *πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως*). The verb *καταρτίζειν* is properly *to fit perfectly*, and so either (1) *to frame, adjust* (as here, and x. 5, *σῶμα δὲ κατηρτίσω μοι.* Rom. ix. 22, *κατηρτισμένα εἰς ἀπώλειαν*), or (2) to *complete, perfect* (as xiii. 21. Luke vi. 40. 1 Cor. i. 10. 2 Cor. xiii. 11. 1 Pet. v. 10), or (3) *to repair, restore* (as Matt. iv. 21, *καταρτίζοντας τὰ δίκτυα.* Mark i. 19. Gal. vi. 1, *καταρτίζετε τὸν τοιοῦτον.* 1 Thess. iii. 10, *καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν*).

τοὺς αἰῶνας] See note on i. 2. The *ἐποίησεν* there, as *κατηρτίσθαι* here, shows that the rendering should be, not *the ages*, but *the worlds.* Also the following clause here (*εἰς τὸ μὴ κ.τ.λ.*) would be inappropriate to the notion of mere time. Still the idea of time is not lost. *The worlds* are *time-worlds*, having their periods of duration and their limits of existence.

ῥήματι Θεοῦ] *By a fiat of God.* The reference is to the repeated *καὶ εἶπεν ὁ Θεός* of Gen. i. 3, 6, 9, 11, 14, 20, 24, 26. For *ῥῆμα*, see note on i. 3.

εἰς τό] The *result* of the *κατηρτίσθαι ῥήματι Θεοῦ. Framed by a* fiat *of God with this*

ματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι.

Πίστει πλείονα θυσίαν Ἄβελ παρὰ Κάϊν 4
προσήνεγκεν τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι

result—that the thing seen has not come into being out of things apparent. For εἰς τό, compare Luke v. 17, δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.

ἐκ φαινομένων] *Out of things apparent,* visible to the eye. Creation was not a mere rearrangement of preexisting materials, but (in the strictest sense) a bringing into being of the previously non-existent.

τὸ βλεπόμενον] *The thing discerned by the eye.* The singular gathers up the particulars of visible being into one whole.

γεγονέναι] *Has not come into being.* For the *perfect,* see note on κατηρτίσθαι. Also John i. 3, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γένονεν.

4. Πίστει ...Ἄβελ] The second and third illustrations of faith have to do with its action upon the *present.* And first, *Faith acting in worship.*

πλείονα] From its literal sense, *more in number* or *quantity,* πλείων passes into that of *more in value, superior in quality.* See Matt. v. 20. vi. 25, οὐχὶ ἡ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς; xii. 41, 42, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε...πλεῖον Σολομῶνος ὧδε. Mark xii. 43. Luke xi. 31, 32. xii. 23. xxi. 3. Rev. ii. 19. The superiority of Abel's sacrifice lay in his faith, not in its material. Each brought of what he had: God read the heart of each, and saw in the one that *realization of the Invisible* which the other lacked.

πλείονα...παρά] For παρὰ after a comparative, as a feature of the Epistle, see note on i. 4.

προσήνεγκεν] See note on v. 1.

δι' ἧς] It is doubtful, and scarcely material, whether ἧς refers to πίστει or to θυσίαν. The latter is the *nearer* reference, and so far the simpler. But δι' αὐτῆς favours the former. A like ambiguity occurs in verse 7.

ἐμαρτυρήθη] *He was attested to be righteous. Testimony was borne to him that he was righteous.* By the acceptance of his offering. Gen. iv. 4, καὶ ἐπεῖδεν ὁ Θεὸς ἐπὶ Ἄβελ καὶ ἐπὶ τοῖς δώροις αὐτοῦ.

εἶναι δίκαιος] The phrase does not occur in the narrative of Gen. iv. But δίκαιος is the epithet of Abel in Matt. xxiii. 35, ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου. Compare 1 John iii.

δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ
5 Θεοῦ, καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ. Πίστει
Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ

xi. 4. *Or* αὐτοῦ τῷ Θεῷ.

12, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

μαρτυροῦντος] *Still* testifying. For the voice of Scripture is always speaking.

ἐπὶ τοῖς] Gen. iv. 4 (quoted above). *With respect to his gifts.* See ix. 15, τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ.

τοῦ Θεοῦ] The reading τῷ Θεῷ (though strongly supported) can scarcely be accepted. It would have to be taken with δώροις (like θυσίαν τῷ Κυρίῳ, Gen. iv. 3, LXX.). *He (God) testifying of his gifts unto God.*

δι' αὐτῆς] *By means of his faith* seems preferable to *by means of his sacrifice;* and, if so, δι' ἧς can scarcely be taken differently.

λαλεῖ] So xii. 24, αἵματι ῥαντισμοῦ κρεῖττον λαλοῦντι παρὰ τὸν Ἄβελ. There is an evident allusion to Gen. iv. 10, φωνὴ αἵματος τοῦ ἀδελφοῦ σου βοᾷ πρός με ἐκ τῆς γῆς.

5. Πίστει Ἐνώχ] *Faith* (still in the province of the *present*) *acting, not in an act of worship, but in the life.* See notes on verse 1 (ἐλπιζομένων) and verse 4 (πίστει...Ἄβελ). The dative (πίστει) represents faith as the *instrument* of the translation.

μετετέθη] *Was transferred* or *transposed.* It was only a change of place. Acts vii. 16, μετετέθησαν εἰς Συχήμ. (See note on vii. 12, μετατιθεμένης γάρ.) In Gen. v. 24 the Hebrew says only, *God took him.* The Septuagint renders it, μετέθηκεν αὐτὸν ὁ Θεός.

τοῦ μὴ ἰδεῖν] This *might* be rendered, *so that he did not see.* Acts vii. 19, ἐκάκωσεν τοὺς πατέρας τοῦ ποιεῖν τὰ βρέφη ἔκθετα αὐτῶν. Rom. vii. 3, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα. But the commoner sense, *that he might not see,* is equally suitable. See x. 7, ἥκω...τοῦ ποιῆσαι κ.τ.λ. Matt. ii. 13, ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. iii. 13, παραγίνεται...τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. xiii. 3, ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. Acts x. 47, τοῦ μὴ βαπτισθῆναι τούτους. Rom. vi. 6, τοῦ μηκέτι δουλεύειν. &c. Acts iii. 12 (πεποιηκόσιν τοῦ περιπατεῖν αὐτόν) might suit either sense.

ἰδεῖν θάνατον] Psalm lxxxix. 48, ὃς ζήσεται καὶ οὐκ ὄψεται θάνατον. Luke ii. 26, μὴ ἰδεῖν θάνατον κ.τ.λ. John viii. 51, θάνατον οὐ μὴ θεωρήσῃ.

ηὑρίσκετο διότι μετέθηκεν αὐτὸν ὁ Θεός.
πρὸ γὰρ τῆς μεταθέσεως μεμαρτύρηται εὐηρε-
στηκέναι τῷ Θεῷ· χωρὶς δὲ πίστεως ἀδύνατον 6
εὐαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχό-
μενον τῷ Θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν
αὐτὸν μισθαποδότης γίνεται.

xi. 5. *Or εὐαρεστ.* xi. 6. *Or omit τῷ.*

καὶ οὐχ ηὑρίσκετο] Gen. v. 24. The Hebrew has only, *and not.* The Septuagint adds ηὑρίσκετο, suggesting the thought of his being wanted, and sought in vain, by the survivors.

πρὸ γάρ] *I say, by faith—for, &c.* The argument is, *Enoch must have been a man of faith, because it is said of him that he pleased God, and without faith it is impossible to please Him.*

μεταθέσεως] See vii. 12, καὶ νόμου μετάθεσις γίνεται. xii. 27, τῶν σαλευομένων μετάθεσιν ὡς πεποιημένων.

μεμαρτύρηται] The *Scripture* perfect. *He has been attested.* It is there, on the imperishable record. See note on vii. 6, δεδεκάτωκεν.

εὐηρεστηκέναι τῷ Θεῷ] The Septuagint paraphrase (Gen. v. 22, 24) of the Hebrew expression, *walking with God.* See also Gen. vi. 9. xvii. 1. xxiv. 40. xlviii. 15.

6. χωρὶς δέ] *And without faith.* It is part of the chain of proof. See note on verse 5, πρὸ γάρ.

ἀδύνατον] *Impossible in the nature of things.* For this ἀδύνατον, see vi. 4, 18. x. 4.

δεῖ] *Necessary in the nature of things. A man cannot draw nigh to* (προσέρχεσθαι) *a nonentity. And a man will not draw nigh to one to whom he ascribes a morose and heartless character.*

τὸν προσερχόμενον] See note on vi. 16, προσερχώμεθα.

ὅτι ἔστιν καὶ...γίνεται] Two points. First, *the existence of God.* Secondly, *the certainty of the recompense.* Together they satisfy the definition of faith in verse 1. The one is an οὐ βλεπόμενον, the other is an ἐλπιζόμενον.

τοῖς ἐκζητοῦσιν αὐτόν] Acts xv. 17 (from Amos ix. 12), ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον. Rom. iii. 11, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν.

μισθαποδότης] Only here. For μισθαποδοσία, see note on ii. 2.

7 Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, δι' ἧς κατέκρινεν

γίνεται] *Becomes, comes to be, shows and proves Himself*, by a law of His being.

7. Πίστει...Νῶε] After these examples of faith in the οὐ βλεπόμενα of the *past* (verse 3) and of the *present* (verses 4—6) there follows a long series of examples of faith in the οὐ βλεπόμενα of the *future*. These are not all ἐλπιζόμενα, for the first example is of faith in a future of *fear*.

χρηματισθείς] *Having been dealt with. Having received a divine communication.* See note on viii. 5, κεχρημάτισται.

περὶ τῶν] Gen. vi. 14, 17 (18 B), καὶ εἶπε Κύριος ὁ Θεὸς τῷ Νῶε, Καιρὸς παντὸς ἀνθρώπου ἥκει ἐναντίον μου...καὶ ἰδοὺ ἐγὼ διαφθείρω αὐτοὺς καὶ τὴν γῆν...ἐγὼ δὲ ἰδοὺ ἐπάγω τὸν κατακλυσμόν, ὕδωρ ἐπὶ τὴν γῆν, καταφθεῖραι πᾶσαν σάρκα κ.τ.λ.

μηδέπω] *Not even yet*, when they were so imminent. They were still among the οὐ βλεπόμενα, which are the only subjects of faith. The form μηδέπω occurs only here in the New Testament.

εὐλαβηθείς] *Moved with godly fear.* See note on v. 7, εὐλαβείας.

κατεσκεύασεν] See note on iii. 3, κατασκευάσας.

κιβωτόν] Gen. vi. 14, 18 (15, 19 B), ποίησον οὖν σεαυτῷ κιβωτὸν ἐκ ξύλων τετραγώνων... εἰσελεύσῃ δὲ εἰς τὴν κιβωτὸν σὺ καὶ οἱ υἱοί σου καὶ ἡ γυνή σου κ.τ.λ.

σωτηρίαν] See note on i. 14.

οἴκου] Gen. vii. 1, εἴσελθε σὺ καὶ πᾶς ὁ οἶκός σου εἰς τὴν κιβωτόν. For οἶκος, see note on iii. 2, οἴκῳ.

δι' ἧς] Either κιβωτοῦ or πίστεως. The same ambiguity as in verse 4 (δι' ἧς and δι' αὐτῆς). Here, *by which ark* (*built in faith*), or *by which faith* (*shown by building*). The former would be preferable but for the parallel verse, in which the other view commends itself.

κατέκρινεν] *Condemned* by the contrast of his own obedience. Compare Matt. xii. 41, 42, ἄνδρες Νινευεῖται...κατακρινοῦσιν αὐτήν, ὅτι μετενόησαν κ.τ.λ. βασίλισσα νότου...κατακρινεῖ αὐτήν, ὅτι ἦλθεν κ.τ.λ. Luke xi. 31, 32.

κόσμον] 2 Pet. ii. 5, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας. The word κόσμος, starting from the sense of (1) *order* or *arrangement*, often with the genitive τοῦ οὐρανοῦ (Deut. iv. 19. Isai. xxiv. 21) or τοῦ οὐρανοῦ καὶ τῆς γῆς (see Gen. ii. 1), passes into that of (2) *universe* (Wisd. vii.

τὸν κόσμον καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξ- 8
ελθεῖν εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς

17. xi. 17. &c. John i. 10. Acts xvii. 24), and so of (3) the world of *men* (John i. 10, 29. iii. 16, 17. &c.), and thence sinks into a *disparaging* term, denoting (4) the world of *matter* in contrast with *spirit* (1 Cor. vii. 33, 34. Gal. iv. 3. Col. ii. 8, 20), or (5) the world as infected by *sin* (1 Cor. xi. 32. Eph. ii. 2, 12. James i. 27. 2 Pet. i. 4. ii. 5, 20. 1 John ii. 15, 16, 17. iv. 4, 5. v. 4, 19). It is in the last sense that it is used here and in verse 38.

τῆς κατὰ πίστιν δικαιοσύνης] *The righteousness which is according to* (*by the rule of, on a principle of*) *faith.* Equivalent phrases are *δικαιοσύνη πίστεως* (Rom. iv. 13), *δικαιοσύνη ἡ ἐκ πίστεως* (Rom. ix. 30. x. 6. Compare Rom. v. 1. Gal. ii. 16. iii. 24), *δικαιοσύνη ἡ διὰ πίστεως* (Phil. iii. 9), *ἡ ἐκ Θεοῦ δικαιοσύνη ἐπὶ τῇ πίστει* (Phil. iii. 9). Here alone in this Epistle *δικαιοσύνη* occurs in the distinctive sense which St Paul has given to it, as *the state or character of one who is δίκαιος in God's sight by the forgiveness of sins through faith in Christ.* See Rom. i. 17. iii. 21, &c. iv. 3, &c. v. 17. x. 3, &c. 2 Cor. v. 21. Gal. v. 5. For *δικαιοσύνη* in its more general sense, see note on v. 13, *λόγου δικαιοσύνης*.

κληρονόμος] See notes on i. 2, 4. vi. 17. Is the sense here *heir* or *inheritor?* (See note on vi. 12, *κληρονομούντων*.) The latter might seem to be intended here, inasmuch as *δικαιοσύνη* is a *present* possession of the believing man (Rom. v. 1. &c.). But see Gal. v. 5, *ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.* The same thing may be regarded as either present or future according as *firstfruit* or *harvest* is the point of remark.

8. *Πίστει...Ἀβραάμ*] From faith in its action upon a future of *fear* we pass to examples of faith acting upon a future of *hope.* Three such are selected from the history of Abraham. The first is his *consenting to a life of exile.*

καλούμενος] Gen. xii. 1, *καὶ εἶπε Κύριος τῷ Ἄβραμ, Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ ἐκ τοῦ οἴκου τοῦ πατρός σου, καὶ δεῦρο εἰς τὴν γῆν ἣν ἄν σοι δείξω.* Acts vii. 2, *ὁ Θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ...καὶ εἶπεν κ.τ.λ.*

κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ
9 *ἔρχεται. Πίστει παρῴκησεν εἰς γῆν τῆς ἐπαγ-*

Isai. li. 2, ὅτι εἷς ἦν, καὶ ἐκάλεσα αὐτόν. This *call* (invitation and summons in one) is the original of the sacred uses of καλεῖν, such as those of Matt. iv. 21. xxii. 3. Rom. viii. 30. 1 Cor. vii. 17. Eph. iv. 1. 2 Thess. ii. 14. 1 Pet. ii. 9. &c. The present tense of καλούμενος expresses the promptitude of the response. *In the very act of being called* (ἔτι λαλοῦντός σου ἐρεῖ, ἰδοὺ πάρειμι, Isai. lviii. 9).

ὑπήκουσεν ἐξελθεῖν] *Obeyed to go out.* For ὑπακούειν, see note on v. 8, ὑπακοήν. The aorist expresses the *single act* of the will, the instant mental consent to the call.

καὶ ἐξῆλθεν] There *might* have been the *will* without the *act.* (Matt. xxi. 29, ἐγώ, κύριε· καὶ οὐκ ἀπῆλθεν.) The ὑπήκουσεν ἐξελθεῖν became the ἐξῆλθεν.

μὴ ἐπιστάμενος] *Though he knew not.* See note on iv. 2, μή.

ἐπιστάμενος] Of the 14 occurrences of ἐπίστασθαι in the New Testament, 9 are in the Acts. St Paul uses it only in 1 Tim. vi. 4, μηδὲν ἐπιστάμενος. Of the three words, οἶδα, ἔγνωκα, ἐπίσταμαι, the first has the idea of *insight* or *intuition*, the second that of *acquirement* (*I have come to know*), the third that of *attention* (application of the mind to a subject).

ποῦ ἔρχεται] *Where* (*whither*) *he is* (*was*) *coming* (*going*). (1) The forms ποῖ and ὅποι are not found in the Septuagint or New Testament. (See note on vi. 20, ὅπου.) John iii. 8, οὐκ οἶδας ποῦ ὑπάγει. vii. 35, ποῦ οὗτος μέλλει πορεύεσθαι...; viii. 14, οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω κ.τ.λ. xii. 35. xiii. 36, ποῦ ὑπαγεις;...ὅπου ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι. xiv. 5. xvi. 5. 1 John ii. 11. (2) The idea of ἔρχεσθαι is always that of *coming*, not of *going*: the writer or reader is supposed to be in the place arrived at, not in the place left. (3) The present tense (in such phrases) serves for the imperfect, as (necessarily) in the infinitive and participle.

9. Πίστει παρῴκησεν] A further action of faith. First (1) the consent of the will (ὑπήκουσεν ἐξελθεῖν). Then (2) the act of expatriation (ἐξῆλθεν). Then (3) the settlement as a sojourner (παρῴκησεν), with the knowledge that for him it is permanent (κατοικήσας). For παροικεῖν, *to dwell beside* (*not as one of*) *a nation*, see Luke xxiv. 18, σὺ μόνος παροικεῖς Ἱερουσαλὴμ κ.τ.λ. Gen. xvii.

γελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας, μετὰ Ἰσαὰκ καὶ Ἰακὼβ τῶν συνκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς· ἐξεδέχετο γὰρ τὴν τοὺς 10

8, καὶ δώσω σοι...τὴν γῆν ἣν παροικεῖς. &c.

εἰς γῆν τῆς ἐπαγγελίας] (1) For παρῴκησεν εἰς, compare Acts vii. 4, εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. &c. (2) *Into a land (whatever it might be) belonging to (marked out by) the promise.* (The absence of the article with γῆν, and its presence with ἐπαγγελίας, are equally precise.)

ὡς ἀλλοτρίαν] *As (with the full knowledge of its being) a land not his own.* Matt. xvii. 25, ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων. Acts vii. 6, ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ. Exod. ii. 22, πάροικός εἰμι ἐν γῇ ἀλλοτρίᾳ.

ἐν σκηναῖς κατοικήσας] *Having taken up his permanent habitation in tents.* The παροικία was a κατοικία too. Faith reconciled him not only to exile, not only to a temporary sojourning, but to a life-long tent-life. For κατοικεῖν, see, for example, Acts vii. 4, κατῴκησεν ἐν Χαρράν· κἀκεῖθεν... μετῴκισεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. &c. For the combination of παροικεῖν and κατοικεῖν, see Gen. xxxvii. 1, κατῴκει δὲ Ἰακὼβ ἐν τῇ γῇ οὗ παρῴκησεν ὁ πατὴρ αὐτοῦ.

μετὰ Ἰ. καὶ Ἰ.] *With. As did also.* (According to the common chronology, Jacob was born 16 years before Abraham's death: but there is no need to take the μετὰ of a literal dwelling together.)

συνκληρονόμων] Rom. viii. 17. Eph. iii. 6. 1 Pet. iii. 7. See vi. 17, τοῖς κληρονόμοις τῆς ἐπαγγελίας (and note).

10. ἐξεδέχετο γάρ] A distinct assertion that *the old fathers did* not *look only for transitory promises* (Art. vii.). There is *an instinct of immortality* in saintship. He who lives to God *knows* that he must live for ever (Matt. xxii. 32, οὐκ ἔστιν [ὁ] Θεὸς νεκρῶν ἀλλὰ ζώντων). Canaan *could* not be the *goal* of one who walked with God. For ἐκδέχεσθαι, see note on x. 13, ἐκδεχόμενος.

τὴν τούς] *The city which has the foundations.* Rev. xxi. 14, καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα. The contrast here is that of πόλις with σκηναῖς, the permanent with the shifting and migratory. In *this* aspect the earthly Zion might have fulfilled the expectation (Psalm lxxxvii. 1, οἱ θεμέλιοι αὐτοῦ ἐν τοῖς ὄρεσι τοῖς ἁγίοις· ἀγαπᾷ Κύριος τὰς πύλας Σιὼν ὑπὲρ πάντα τὰ σκηνώματα Ἰα-

θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημι-
11 *ουργὸς ὁ Θεός. Πίστει καὶ αὐτὴ Σάρρα δύναμιν*

xi. 11. *Or αὐτῇ Σάρρᾳ.*

κώβ). But verse 16 lifts the hope higher.

θεμελίους] See note on vi. 1, θεμέλιον.

πόλιν] Besides the obvious contrast with σκηναὶ in the aspect of permanence, πόλις has also the threefold suggestion of (1) *society*, (2) *constitution*, (3) *government*. Phil. iii. 20, ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει.

ἧς τεχνίτης] *Whose artificer and architect is God. He built, and He planned.*

τεχνίτης] Wisd. xiii. 1, ἐκ τῶν ὁρωμένων ἀγαθῶν οὐκ ἴσχυσαν εἰδέναι τὸν ὄντα, οὔτε τοῖς ἔργοις προσσχόντες ἐπέγνωσαν τὸν τεχνίτην. For τεχνίτης in its common application, see Acts xix. 24, 38. Rev. xviii. 22. 1 Chron. xxii. 15. xxix. 5. Jer. x. 9. &c. Wisd. viii. 6, εἰ δὲ φρόνησις ἐργάζεται, τίς αὐτῆς τῶν ὄντων μᾶλλόν ἐστι τεχνίτης; xiv. 2, 18. Ecclus. ix. 17. &c.

δημιουργός] Like λειτουργός (see note on i. 7), δημιουργὸς is properly *a people's (public) workman*, but passes into a more general term. In the New Testament it is used only here. In the Septuagint, only in 2 Macc. iv. 1, τῶν κακῶν δημιουργὸς καθεστηκώς. The verb (δημιουργεῖν) occurs in 2 Macc. x. 1 and Wisd. xv. 13. For the higher application of δημιουργὸς here Plato had made preparation (Rep. vii. p. 530, ὁ τοῦ οὐρανοῦ δημιουργός).

11. Πίστει...Σάρρα] The second of the three examples of Abraham's faith is here ascribed to Sarah (unless indeed the alternative reading be adopted, which would understand a nominative and make Σάρρᾳ the dative: *he received strength for her*). This is the more noticeable because the record of Gen. xviii. 9—15 marks not her faith but her incredulity. (A caution is here against *sweeping* inferences from Scripture: the incredulity was a passing phase, not the abiding state.) Faith, acting upon a future of hope, is here shown *counting all things possible.* It is to *this* working of faith, entirely mental—not to the leaving of his country, and not to the sacrifice of his son—that Scripture annexes the justification of Abraham (Gen. xv. 6). God sees *the realization of the invisible*, shown in taking Him at His word, not in the result only, but at its source and spring.

*εἰς καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ
καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγ-
γειλάμενον. διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ* 12

xi. 12. *Or* ἐγενήθησαν.

καὶ αὐτή] *Herself also. She in her place, as he in his.*

Σάρρα] Seldom mentioned in Scripture except in the narrative in Genesis. Isai. li. 2. Rom. iv. 19. ix. 9. 1 Pet. iii. 6, ὡς Σάρρα ὑπήκουεν τῷ Ἀβραάμ...ἧς ἐγενήθητε τέκνα ἀγαθοποιοῦσαι κ.τ.λ.

δύναμιν εἰς] Luke v. 17, καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.

καὶ παρά] *Even beyond* (*the capacity of*) *her* (*then*) *time of life.* The original idea of παρὰ is *beside.* With the genitive, *from beside*, as John xvi. 27, παρὰ τοῦ Πατρὸς ἐξῆλθον. With the dative, *beside*, as John xvii. 5, δόξασόν με σύ, Πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. With the accusative, *to the side of*, as Matt. xv. 30, ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ (but more often, by a well known Greek idiom, in places where the *dative sense* is intended, as in verse 12, ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης). The idea of *juxtaposition* passes easily into that of *comparison*, and generally of *favourable* comparison (*beyond, more than*), which is the uniform sense of παρὰ (with the single exception above, itself in a *quotation*) in this Epistle, where it occurs only with the accusative, and generally after a comparative. See i. 4, 9. ii. 7, 9. iii. 3. ix. 23. xi. 4. xii. 24.

ἡλικίας] The same word bears the two senses, of (1) *age*, as here, and John ix. 21, 23, ἡλικίαν ἔχει κ.τ.λ., (2) *stature*, as Matt. vi. 27. Luke ii. 52. xii. 25. xix. 3, τῇ ἡλικίᾳ μικρὸς ἦν. Eph. iv. 13.

πιστόν] Compare x. 23, πιστὸς γὰρ ὁ ἐπαγγειλάμενος. See note on ii. 17, πιστός.

ἡγήσατο] A single mental act. See note on x. 29, ἡγησάμενος. Phil. ii. 6, 25, οὐχ ἁρπαγμὸν ἡγήσατο (at the moment of *taking upon Him to deliver man*) κ.τ.λ. 1 Tim. i. 12, ὅτι πιστόν με ἡγήσατο (at the moment of the ἐνδυναμώσαντι above) κ.τ.λ.

τὸν ἐπαγγειλάμενον] See note on vi. 13, ἐπαγγειλάμενος.

12. διό] *Wherefore. Because of which exercise of faith.* Implying that unbelief would have forfeited the promise.

καὶ ἀφ' ἑνός] Either (1) *also*, belonging to the whole following sentence, or (2) *even*, belonging to ἀφ' ἑνός.

ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος.
13 Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ

καὶ ταῦτα] *And that too.* A classical idiom (introducing a further and stronger consideration) with or without the addition of μέντοι. Compare 1 Cor. vi. 6, 8, καὶ τοῦτο ἐπὶ ἀπίστων...καὶ τοῦτο ἀδελφούς. Eph. ii. 8. Phil. i. 28. 3 John 5, εἰς τοὺς ἀδελφούς, καὶ τοῦτο ξένους.

νενεκρωμένου] *As good as dead.* A delicate and felicitous rendering in the Authorized Version. Rom. iv. 19, κατενόησεν τὸ ἑαυτοῦ σῶμα νενεκρωμένον. Elsewhere only Col. iii. 5, νεκρώσατε οὖν τὰ μέλη κ.τ.λ.

καθὼς τὰ ἄστρα] Gen. xxii. 17, καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης. For the former figure, compare Gen. xv. 5, ἀρίθμησον τοὺς ἀστέρας, εἰ δυνήσῃ ἐξαριθμῆσαι αὐτούς· καὶ εἶπεν, Οὕτως ἔσται τὸ σπέρμα σου. Rom. iv. 18. To the latter the nearest approach is Gen. xiii. 16, καὶ ποιήσω τὸ σπέρμα σου ὡς τὴν ἄμμον τῆς γῆς· εἰ δύναταί τις ἐξαριθμῆσαι τὴν ἄμμον τῆς γῆς, καὶ τὸ σπέρμα σου ἐξαριθμηθήσεται. For ἄστρον (*a constellation*) see Luke xxi. 25, ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις. Acts vii. 43 (from Amos v. 26). xxvii. 20, μήτε δὲ ἡλίου μήτε ἄστρων ἐπιφαινόντων κ.τ.λ. For ἀστὴρ (*a star*), Matt. ii. 2, &c. xxiv. 29. 1 Cor. xv. 41. &c. Also 14 times in the Revelation.

χεῖλος] For the literal sense, see xiii. 15. For its use here, compare Josh. xi. 4, καὶ ἐξῆλθον...ὥσπερ ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης τῷ πλήθει. Jud. vii. 12. 1 Sam. xiii. 5. 1 Kings ix. 26, ἐπὶ τοῦ χείλους τῆς ἐσχάτης θαλάσσης κ.τ.λ. And so in Gen. xli. 3, 17, καὶ ἐνέμοντο παρὰ τὰς βόας ἐπὶ τὸ χεῖλος τοῦ ποταμοῦ κ.τ.λ. Exod. vii. 15. Ezek. xlvii. 6, 7, 12.

ἀναρίθμητος] 1 Kings viii. 5, θύοντες πρόβατα, βόας, ἀναρίθμητα. Job xxi. 33. xxii. 5, ἀναρίθμητοι...αἱ ἁμαρτίαι. xxxi. 25. Prov. vii. 26. Joel i. 6, ἔθνος...ἰσχυρὸν καὶ ἀναρίθμητον. Wisd. vii. 11, ἀναρίθμητος πλοῦτος. xviii. 12. Ecclus. xxxvii. 25, αἱ ἡμέραι τοῦ Ἰσραὴλ ἀναρίθμητοι.

13. Κατὰ πίστιν] *According to (by the rule of, on the principle of) faith.* This better suits ἀπέθανον than the otherwise invariable πίστει. Verses

κομισάμενοι τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς

13 to 16 interrupt the enumeration of instances, to emphasize a peculiar feature of faith, as *the stay of the dying.*

οὗτοι πάντες] Does this include Abel, Enoch, Noah, or only Abraham and his house? The express mention of the ἐπαγγελίαι, as well as the τοῦ μὴ ἰδεῖν θάνατον (verse 5) of Enoch, might favour the more restricted reference. But the *principle* was the same for all.

μὴ κομισάμενοι] *As not having received.* The not having received, so far from militating against, was a condition of, the dying in faith. The promise *fulfilled* is no longer (in this sense) an object of *faith.* For the μή, see again note on iv. 2. For κομίζεσθαι, see note on x. 36, κομίσησθε.

τὰς ἐπαγγελίας] *The things promised* (as in Luke xxiv. 49. Acts i. 4. ii. 33). See note on vi. 12.

πόρρωθεν] Luke xvii. 12 (only). But it is frequent in the Septuagint. Job ii. 12, ἰδόντες δὲ αὐτὸν πόρρωθεν. xxxix. 29, πόρρωθεν οἱ ὀφθαλμοὶ αὐτοῦ σκοπεύουσι. Isai. xxxiii. 17, βασιλέα μετὰ δόξης ὄψεσθε, οἱ ὀφθαλμοὶ ὑμῶν ὄψονται γῆν πόρρωθεν.

ἰδόντες καὶ ἀσπασάμενοι] *Having seen in the far distance with the soul's eye, and greeted as living realities with the soul's voice.* One of the many graphic pictures of this chapter in its portraiture of the action of faith.

ἀσπασάμενοι] The word occurs frequently in its literal sense. The nearest approach to its use here is in Mark ix. 15, ἰδόντες αὐτὸν ἐξεθαμβήθησαν, καὶ προστρέχοντες ἠσπάζοντο αὐτόν.

ὁμολογήσαντες] See note on iii. 1, ὁμολογίας.

ξένοι καὶ παρεπίδημοι] Gen. xxiii. 4, πάροικος καὶ παρεπίδημος ἐγώ εἰμι μεθ' ὑμῶν. xlvii. 9, αἱ ἡμέραι τῶν ἐτῶν τῆς ζωῆς μου, ἃς παροικῶ...ἃς ἡμέρας παρῴκησαν. Psalm xxxix. 12, πάροικος ἐγώ εἰμι ἐν τῇ γῇ καὶ παρεπίδημος, καθὼς πάντες οἱ πατέρες μου. The senses of ξένος are (1) *a stranger* or *foreigner* (as Matt. xxv. 35, &c. xxvii. 7, εἰς ταφὴν τοῖς ξένοις. Acts xvii. 21. 3 John 5); and so figuratively (Eph. ii. 19, οὐκέτι ἐστὲ ξένοι καὶ πάροικοι κ.τ.λ.); and with a genitive, *strangers to* (Eph. ii. 12, ξένοι τῶν διαθηκῶν); and as an adjective, of *things, foreign* or *strange* (xiii. 9, διδαχαῖς ποικίλαις καὶ ξέναις. Acts xvii. 18, ξένων

14 γῆς. οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν
15 ὅτι πατρίδα ἐπιζητοῦσιν. καὶ εἰ μὲν ἐκείνης

δαιμονίων. 1 Pet. iv. 12, ὡς ξένου ὑμῖν συμβαίνοντος): (2) a *guest* (1 Sam. ix. 13, καὶ μετὰ ταῦτα ἐσθίουσιν οἱ ξένοι) or *host* (Rom. xvi. 23, Γάϊος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας).

παρεπίδημοι] Like πάροικος, παρεπίδημος is *one who resides in a country by the side* (*not as one*) *of its citizens.* It is thus expressed *in full* by the phrase of Acts xvii. 21, οἱ ἐπιδημοῦντες ξένοι (compare Acts ii. 10). The word occurs in 1 Pet. i. 1, ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου κ.τ.λ. ii. 11, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους. Also Gen. xxiii. 4. Psalm xxxix. 12 (quoted above).

ἐπὶ τῆς γῆς] A reminiscence of ἐν τῇ γῇ in Psalm xxxix. 12.

14. οἱ γάρ] *I say,* κατὰ πίστιν ἀπέθανον—*for, &c.* The suppressed thought is, *Home is a necessity of man, and therefore they who confess themselves homeless here must be expecting a home there.*

ἐμφανίζουσιν] *Make manifest. Show clearly.* See note on ix. 24, ἐμφανισθῆναι. *There* of a *person* (and see references); *here* of a *thing* (for which see Acts xxiii. 15, 23, ἐμφανίσατε τῷ χιλιάρχῳ...ταῦτα ἐνεφάνισας πρός με. xxiv. 1, ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. xxv. 2, 15, περὶ οὗ...ἐνεφάνισαν κ.τ.λ.).

πατρίδα] *A fatherland.* For a more restricted application of πατρίς, see Matt. xiii. 54, 57. Mark vi. 1, 4, οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενέσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. Luke iv. 23, 24. John iv. 44. In its large sense (as here), Esth. ii. 10, καὶ οὐχ ὑπέδειξεν Ἐσθὴρ τὸ γένος αὐτῆς οὐδὲ τὴν πατρίδα. viii. 6, ἐν τῇ ἀπωλείᾳ τῆς πατρίδος μου. Jer. xxii. 10, οὐδὲ ὄψεται τὴν γῆν πατρίδος αὐτοῦ. Ezek. xxiii. 15.

ἐπιζητοῦσιν] *They are seeking for.* The ἐπὶ is that of *direction,* as the ἐκ in ἐκζητεῖν (verse 6) is that of *exploration.* For ἐπιζητεῖν, see xiii. 14, οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν. Matt. vi. 32. xii. 39. xvi. 4. Luke iv. 42. xii. 30. Acts xii. 19. xiii. 7. xix. 39. Rom. xi. 7. Phil. iv. 17, οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν κ.τ.λ.

15. καὶ εἰ μέν] *And that quest of a country was no hankering after the old home of their race. If that had been their thought, they could easily have realized it.*

εἰ μὲν ἐμνημόνευον] *If* (*when they so spoke*) *they were remem-*

ἐμνημόνευον ἀφ' ἧς ἐξέβησαν, εἶχον ἂν καιρὸν
ἀνακάμψαι· νῦν δὲ κρείττονος ὀρέγονται, τοῦτ' 16

bering. Sometimes μνημονεύειν has the sense of *remembering*, sometimes of *mentioning.* The latter in verse 22 (with περί). Elsewhere always the former, either (1) with a genitive (as here, and xiii. 7, τῶν ἡγουμένων. Luke xvii. 32, τῆς γυναικὸς Λώτ. John xv. 20, τοῦ λόγου. xvi. 4, 21, τῆς θλίψεως. Acts xx. 35, τῶν λόγων τοῦ Κυρίου Ἰησοῦ. Gal. ii. 10, τῶν πτωχῶν. Col. iv. 18, τῶν δεσμῶν. 1 Thess. i. 3, τοῦ ἔργου τῆς πίστεως κ.τ.λ. Psalm vi. 5, ὁ μνημονεύων σου. lxii. 6. &c.); or (2) with an accusative (Matt. xvi. 9, τοὺς πέντε ἄρτους κ.τ.λ. 1 Thess. ii. 9, τὸν κόπον ἡμῶν κ.τ.λ. 2 Tim. ii. 8, Ἰησοῦν Χριστὸν ἐγηγερμένον κ.τ.λ. Rev. xviii. 5. Exod. xiii. 3, τὴν ἡμέραν ταύτην. Isai. xliii. 18, τὰ πρῶτα. &c.); or (3) with ὅτι (Acts xx. 31. Eph. ii. 11. 2 Thess. ii. 5), πόθεν (Rev. ii. 5), or πῶς (Rev. iii. 3); or (4) with a nominative participle (2 Kings ix. 25, μνημονεύω ἐγὼ καὶ σὺ ἐπιβεβηκότες κ.τ.λ.); or (5) absolutely (Mark viii. 18).

ἀφ' ἧς ἐξέβησαν] Acts vii. 2, 3, ὄντι ἐν τῇ Μεσοποταμίᾳ... ἐξελθὼν ἐκ γῆς Χαλδαίων κατῴκησεν ἐν Χαρράν· κἀκεῖθεν...μετῴκισεν αὐτὸν εἰς τὴν γῆν ταύτην.

εἶχον ἄν] *They would have been having. They would have had all along.* For the imperfect with ἄν following the imperfect with εἰ (εἰ ἐμνημόνευον, εἶχον ἄν), compare viii. 4, 7, εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεύς...εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος. Matt. xxiii. 30, εἰ ἤμεθα...οὐκ ἂν ἤμεθα κ.τ.λ. Luke xvii. 6, εἰ εἴχετε πίστιν...ἐλέγετε ἂν...καὶ ὑπήκουσεν ἂν ὑμῖν (*if you were in possession of faith, you would have been saying erenow...and it would have instantly, by a single act, obeyed you*). John v. 46, εἰ γὰρ ἐπιστεύετε Μωυσεῖ, ἐπιστεύετε ἂν ἐμοί (*if you were in the habit of believing Moses, you would have been all along believing me*). viii. 39, 42. ix. 41. xv. 19. xviii. 36. 1 Cor. xi. 31, εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα (*if we were in the habit of discriminating ourselves, we should not have been, as we are, in process of being judged*). Gal. i. 10, εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην.

καιρὸν ἀνακάμψαι] Rev. xi. 18, καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι καὶ δοῦναι...καὶ διαφθεῖραι κ.τ.λ. For καιρός, see note on ix. 9.

ἀνακάμψαι] The figure of *bending back* may have been suggested by the second half of the chariot race, that from the

ἐστιν ἐπουρανίου· διὸ οὐκ ἐπαισχύνεται αὐτοὺς

goal to the starting-place. But it is used in the commonest sense of *returning*. Matt. ii. 12, μὴ ἀνακάμψαι πρὸς Ἡρώδην. Luke x. 6. Acts xviii. 21, πάλιν ἀνακάμψω πρὸς ὑμᾶς τοῦ Θεοῦ θέλοντος. It occurs 15 times in the Septuagint. Exod. xxxii. 27, διέλθατε καὶ ἀνακάμψατε ἀπὸ πύλης ἐπὶ πύλην διὰ τῆς παρεμβολῆς. 2 Sam. i. 22, καὶ ῥομφαία Σαοὺλ οὐκ ἀνέκαμψε κενή. &c.

16. νῦν δέ] *But as it is* (*as the case really stands*). The δὲ answers the μὲν of verse 15, and sets fact against hypothesis. See note on viii. 6, νῦν δέ. For this use of νῦν or νυνί (not of *time* but of *thought*), compare 1 Cor. vii. 14, νῦν δὲ ἅγιά ἐστιν. xii. 18, 20, νῦν δὲ ὁ Θεὸς ἔθετο τὰ μέλη...νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα. xv. 20, νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν.

κρείττονος] See note on i. 4, κρείττων.

ὀρέγονται] From the figure of *reaching after* (compare the stronger expression ἐπεκτεινόμενος in Phil. iii. 14) comes that of *desiring*. The verb is used (in Scripture) only here and in 1 Tim. iii. 1 (εἴ τις ἐπισκοπῆς ὀρέγεται) and vi. 10 (ἧς τινὲς ὀρεγόμενοι).

ἐπουρανίου] For ἐπουράνιος, see note on iii. 1. The idea of οὐρανὸς or τὰ ἐπουράνια as the πατρὶς of the blessed is found in many passages (as 2 Cor. v. 1. Eph. ii. 6. Phil. iii. 20. 1 Pet. i. 4), but always in connexion with the presence there of Christ Himself. Beyond this there is nothing *local* in the conception. Indeed *the holy city* is seen in Rev. xxi. 2 as καταβαίνουσαν ἐκ τοῦ οὐρανοῦ to become the σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων. Even in 1 Thess. iv. 15—17 (the nearest approach to a local representation) the same feature of the καταβήσεται ἀπ' οὐρανοῦ is prominent, and the ἁρπαγησόμεθα is εἰς ἀπάντησιν τοῦ Κυρίου, with no intimation of His retracing His descent. The *new heaven* is always combined with a *new earth* (Isai. lxv. 17. 2 Pet. iii. 13. Rev. xxi. 1). The σὺν Κυρίῳ ἐσόμεθα of 1 Thess. iv. 17, and the ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἦτε of John xiv. 3, seem to be the only *revelations* of the future home of the saints.

διό] *Wherefore. Because they were capable of such aspirations. Because they were able thus to die in faith.*

οὐκ ἐπαισχύνεται] *God is not ashamed of them—not ashamed to be surnamed their God.* The verb ἐπαισχύνεσθαι has three constructions, two of which are here combined. (1) With an *accusative*, as Mark viii. 38.

ὁ Θεὸς Θεὸς ἐπικαλεῖσθαι αὐτῶν, ἡτοίμασεν γὰρ αὐτοῖς πόλιν.

Luke ix. 26, ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται κ.τ.λ. Rom. i. 16. 2 Tim. i. 8, 16. Job xxxiv. 19. (2) With an *infinitive*, as ii. 11 (where see note). (3) With ἐπί, as Rom. vi. 21, ἐφ᾽ οἷς νῦν ἐπαισχύνεσθε. Isai. i. 29. It is also used (4) *absolutely*, as 2 Tim. i. 12.

Θεὸς ἐπικαλεῖσθαι αὐτῶν] *To be surnamed their God. To take to Himself this title, God of Abraham, God of Isaac, God of Jacob.* Gen. xxvi. 24, ἐγώ εἰμι ὁ Θεὸς Ἀβραὰμ τοῦ πατρός σου. xxviii. 13, ἐγώ εἰμι ὁ Θεὸς Ἀβραὰμ τοῦ πατρός σου, καὶ ὁ Θεὸς Ἰσαάκ. Exod. iii. 6, ἐγώ εἰμι ὁ Θεὸς τοῦ πατρός σου, Θεὸς Ἀβραάμ, καὶ Θεὸς Ἰσαάκ, καὶ Θεὸς Ἰακώβ. (The three quotations give the *gradual growth* of the divine surname through succeeding generations.) For ἐπικαλεῖν (*to surname*) and its passive, see Matt. x. 25, εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐπεκάλεσαν. Acts i. 23, Ἰωσὴφ τὸν καλούμενον Βαρσαββᾶν, ὃς ἐπεκλήθη Ἰοῦστος. iv. 36. x. 5, 18, 32. &c. For the middle voice (*to invoke, call in, appeal to*), see (1) in its *human* application, Acts xxv. 11, 12, 21, 25. xxvi. 32. xxviii. 19, ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα κ.τ.λ.; (2) in its *religious* use, Acts vii. 59. ix. 14, 21. xxii. 16. Rom. x. 12, 13, 14. 1 Cor. i. 2. 2 Cor. i. 23. 2 Tim. ii. 22. 1 Pet. i. 17. Also Gen. iv. 26. xxxiii. 20. And so throughout the Psalms. In this last sense, ἐπικαλεῖσθαι is equivalent to the προσέρχεσθαι of this Epistle (see note on iv. 16).

ἡτοίμασεν γάρ] *I say*, οὐκ ἐπαισχύνεται—*for, &c. He has proved that He is not ashamed of them by preparing for them a city.*

ἡτοίμασεν] A single past act. *In the eternal past, when the plans of God were formed.* The aorist is that of Rom. viii. 29, 30, προέγνω, προώρισεν, &c. Eph. i. 4, 5, 6, ἐξελέξατο, προορίσας, ἐχαρίτωσεν, &c. 2 Thess. ii. 13, εἵλατο. &c. For ἡτοίμασεν (in this connexion), see John xiv. 2, πορεύομαι ἑτοιμάσαι τόπον ὑμῖν κ.τ.λ. 1 Cor. ii. 9, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν. And with πόλις (as here), Rev. xxi. 2, καὶ τὴν πόλιν τὴν ἁγίαν...ἡτοιμασμένην ὡς νύμφην κ.τ.λ.

πόλιν] Not a πατρὶς only, but a πόλις. See note on verse 10, πόλιν.

17. Πίστει...Ἀβραάμ] A third example of the faith of

17 Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ

Abraham. *He so realized the future of promise, as not only to consent to exile and homelessness, and not only to accept on the word of God an apparent impossibility, but also still to trust and still to obey when God seemed to be defeating, and calling him to defeat, the word of promise itself. Faith harmonizes contradictions.*

προσενήνοχεν] *Has offered.* The perfect expresses (1) the completeness of the act. *All is done.* Gen. xxii. 9, 10, ἦλθον ἐπὶ τὸν τόπον...καὶ ᾠκοδόμησεν τὸ θυσιαστήριον...καὶ συμποδίσας Ἰσαὰκ ἐπέθηκεν αὐτὸν ἐπὶ τὸ θυσιαστήριον...καὶ ἐξέτεινεν Ἀβραὰμ τὴν χεῖρα αὐτοῦ λαβεῖν τὴν μάχαιραν σφάξαι τὸν υἱὸν αὐτοῦ. *The offering is perfect.* (2) The permanence of the Scripture record. *It is written.* Thus the tense is that of vii. 6, 9, δεδεκάτωκεν...εὐλόγηκεν...δεδεκάτωται (where see notes). For προσφέρειν, see note on v. 1, προσφέρῃ.

τὸν Ἰσαάκ] The article might seem to mean *the Isaac of promise.* But a comparison of other places (Matt. i. 1—16. Acts vii. 8. &c.), and even of verse 20, shows that it simply indicates the *case* of an indeclinable name.

πειραζόμενος] The present participle may express either (1) the *promptitude* of the *offering* (*in the very moment of trial*, like καλούμενος in verse 8), or (2) the *continuance* and *protraction* of the *trial*, so strongly marked in the narrative of Gen. xxii. 4, 5 (τῇ ἡμέρᾳ τῇ τρίτῃ...εἶδε τὸν τόπον μακρόθεν ...διελευσόμεθα ἕως ὧδε κ.τ.λ.). For πειράζειν, see note on ii. 18, πειρασθείς. For the special connexion of the word with this narrative, see Gen. xxii. 1, ὁ Θεὸς ἐπείρασε τὸν Ἀβραὰμ κ.τ.λ.

καὶ τὸν μονογενῆ] Added as a separate particular. *Not only did the father offer the son, but (quite a separate feature of the case) the recipient of the promise offered the one person who was the subject of it.*

μονογενῆ] In Gen. xxii. 2, 16, the phrase is not τὸν μονογενῆ but τὸν ἀγαπητόν, τοῦ ἀγαπητοῦ. But ἀγαπητὸς itself (in usage) *implied* μονογενής. For μονογενής, see Luke vii. 12, μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ. viii. 42. ix. 38, ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενής μοί ἐστιν. In the remaining places of its occurrence (John i. 14, 18. iii. 16, 18. 1 John iv. 9) it has the higher application. In Psalm xxii. 29 and xxxv. 17, τὴν

τὰς ἐπαγγελίας ἀναδεξάμενος, πρὸς ὃν ἐλαλήθη 18
ὅτι ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα·
λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς 19

μονογενῆ is placed in parallelism with τὴν ψυχήν μου. In Psalm xxv. 16, it is a plea for mercy, ὅτι μονογενὴς καὶ πτωχός εἰμι ἐγώ. In Wisdom vii. 22, μονογενὲς is one of the epithets of the πνεῦμα which is in σοφία.

προσέφερεν] The imperfect marks the *gradualness* of the process. *Step by step he performed the act of offering.* See note on πειραζόμενος above.

ὁ τάς] See vii. 6, τὸν ἔχοντα τὰς ἐπαγγελίας. For τὰς ἐπαγγελίας, see note on vi. 12.

ἀναδεξάμενος] Only here and in Acts xxviii. 7, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν. The word has the idea of *a cheerful and glad acceptance. He that had welcomed the promises.* See 2 Macc. vi. 19, ὁ δὲ τὸν μετ' εὐκλείας θάνατον...ἀναδεξάμενος.

18. πρὸς ὅν] *To whom.* The relative points to Abraham, not to Isaac. *The very person to whom the promise was spoken was thus required to defeat it.* For πρός, see note on i. 7.

ἐλαλήθη] See note on i. 1, λαλήσας.

ἐν Ἰσαάκ] *In Isaac* (*not in Ishmael*) *shall there be called* (*spoken of*) *for thee a seed. In Isaac, and in none other, shalt thou have an offspring to be called thine.* The same clause is quoted in Rom. ix. 7, with a different application. Here the point is the severity of the trial of faith in being called to sacrifice the one life which had been expressly made the subject of the promise.

κληθήσεται] For this use of καλεῖν, see note on iii. 13, καλεῖται.

σπέρμα] In Gal. iii. 16, the singular number (σπέρμα, not σπέρματα) is argued from, as implying not only a solidarity of race, but a unity of person, in the fulfilment of the promise (οὐ λέγει, καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός, καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός). But here a less abstruse point is taken.

19. λογισάμενος] The aorist indicates a single and decisive mental act (see verses 25 and 26, ἑλόμενος...ἡγησάμενος). *Having reckoned this.* The word λογίζεσθαι (occurring almost 35 times in St Paul's writings) occurs only here in this Epistle. It expresses the formation of an opinion by *calculation* or *reasoning*; as in Rom. viii. 18, λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν

ὁ Θεός· ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.
20 Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ

καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. 1 Cor. xiii. 11, ὅτε ἤμην νήπιος...ἐλογιζόμην ὡς νήπιος. 2 Cor. x. 7, τοῦτο λογιζέσθω πάλιν ἀφ' ἑαυτοῦ κ.τ.λ. &c.

ὅτι καὶ ἐκ νεκρῶν] Quite general. *That God is able even to raise from the dead.* (Acts xxvi. 8, τί ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ Θεὸς νεκροὺς ἐγείρει;) The point is not that, *if Isaac dies, God can give another Isaac to replace him;* but that, *if Isaac dies, God can restore the same Isaac by a resurrection.*

δυνατός] Here only in this Epistle. Frequent elsewhere, both in its sense of (1) *possible* (Matt. xix. 26, παρὰ δὲ Θεῷ πάντα δυνατά. &c.), and in that of (2) *powerful* (Luke i. 49, ὁ δυνατός. xxiv. 19, δυνατὸς ἐν ἔργῳ καὶ λόγῳ. Acts vii. 22. Rom. ix. 22, γνωρίσαι τὸ δυνατὸν αὐτοῦ. xv. 1. 1 Cor. i. 26. 2 Cor. xii. 10, τότε δυνατός εἰμι. xiii. 9), or *able* (as here, and Luke xiv. 31, εἰ δυνατός ἐστιν ...ὑπαντῆσαι κ.τ.λ. Acts xi. 17. Rom. iv. 21, ὅτι ὃ ἐπήγγελται δυνατός ἐστιν καὶ ποιῆσαι. xi. 23. 2 Cor. ix. 8. 2 Tim. i. 12, δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι. Tit. i. 9. James iii. 2).

ὅθεν] That is, ἐκ νεκρῶν.

καί] The words ἐν παραβολῇ are practically parenthetical, and καὶ belongs to the whole clause. *From whence he did also (in figure) recover him.* The sense will be but slightly varied if καὶ is *even.* And the English equivalent for καὶ in either case will be an emphasis on the auxiliary verb. *From whence he* did *(in figure) recover him.*

ἐν παραβολῇ] From the general idea of *laying alongside,* and so of *comparison* (usually in words, *a parable* or *similitude*), comes that of *a resemblance in act or fact,* a thing so done as to suggest another thing. Thus in ix. 9 the fact of there being a πρώτη σκηνή, an outer chamber of the tabernacle, was called a παραβολὴ as teaching a spiritual truth. And here the recovery of Isaac from imminent death is made a παραβολὴ of resurrection.

ἐκομίσατο] *He received him back.* See note on x. 36, κομίσησθε.

20. Πίστει...Ἰσαάκ] Three examples follow of *the dying thoughts of faith (as the realization of a future of promise) in reference to earth and the living.* The first is that of Gen. xxvii.

καὶ περί] *Even concerning things future.* The καὶ recog-

τὸν Ἰακὼβ καὶ τὸν Ἠσαῦ. Πίστει Ἰακὼβ ἀπο- 21
θνήσκων ἕκαστον τῶν υἱῶν Ἰωσὴφ εὐλόγησεν,
καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου

nizes the *difficulty* of realizing the unseen. It is like the μηδέπω of verse 7.

μελλόντων] Gen. xxvii. 29, δουλευσάτωσάν σοι ἔθνη, καὶ προσκυνησάτωσάν σοι ἄρχοντες κ.τ.λ. It was a recognition of a future which at present gave no sign.

εὐλόγησεν] Unconsciously at first, and under deception. But the unconscious blessing was consciously adhered to, as the expression of a will above his own. Gen. xxvii. 33, καὶ εὐλόγησα αὐτόν, καὶ εὐλογημένος ἔσται. And the very *idea* of the εὐλογία, as a prediction and apportionment of things not yet seen, resting only upon promise, was an action of faith.

21. Πίστει Ἰακώβ] Two separate occurrences are here combined, and in inverted order (Gen. xlviii. and xlvii.). By the inversion (1) the εὐλογία of Jacob is placed in juxtaposition with that of Isaac, and (2) the desire of Jacob to be buried not in Egypt but in Canaan is placed next before the same direction in the dying words of Joseph.

ἀποθνήσκων] Gen. xlviii. 21, ἰδοὺ ἐγὼ ἀποθνήσκω.

ἕκαστον] In the sense of *either of two*, ἑκάτερος is the classical form; but it does not occur in the New Testament, and only three times in the Septuagint (Ezek. i. 11, 12. 2 Macc. iii. 26), and in two of these incorrectly (for ἕκαστος).

εὐλόγησεν] The faith was shown (1) in distributing and apportioning (see note on verse 20) a future of promise giving as yet no sign of itself (Gen. xlviii. 19, 22), and (2) in that reliance upon God's *providence* in the future which has been the support of the past (verses 15, 16).

καὶ προσεκύνησεν] See Gen. xlvii. 31, καὶ προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. This was an act of thankful adoration on receiving the promise, ratified by oath, that he should be buried in Canaan. Thus the act of worship *defined* itself into an act of *faith realizing a future of promise.*

προσεκύνησεν] The idea of προσκυνεῖν is that of *reverence shown in posture.* In its Scripture use, even where directed towards human beings (as in Acts x. 25), it seems always to imply a recognition of the *superhuman*, of the divine *commission*, and so (in some sort) of the

αὐτοῦ.
22 Πίστει Ἰωσὴφ τελευτῶν περὶ τῆς
ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν, καὶ περὶ
τῶν ὀστέων αὐτοῦ ἐνετείλατο.

divine *presence*, if not of the divine *personality*. Its use in the temptation (Matt. iv. 9) is no real exception to this: scarcely even that in the oriental imagery of the parable of Matt. xviii. 26. See Matt. ii. 2, &c. ix. 18. xiv. 33. &c. The *construction* of προσκυνεῖν varies. (1) Most often it is with the *dative* (as John iv. 21, 23. 1 Cor. xiv. 25. &c.). (2) Sometimes with the *accusative* (as John iv. 23, 24. Rev. xiii. 12. &c.). (3) Sometimes it is put *absolutely* (as John iv. 20. xii. 20. Acts viii. 27. xxiv. 11. Rev. v. 14. &c.), or is followed by ἐνώπιον (as Luke iv. 7. Rev. xv. 4) or ἔμπροσθεν (Rev. xxii. 8).

ἐπί] *Upon. Leaning* or *bowing himself* (Gen. xlvii. 31, Authorized and Revised Version) *upon.*

τὸ ἄκρον] Luke xvi. 24, τὸ ἄκρον τοῦ δακτύλου αὐτοῦ.

ῥάβδου] Following the Septuagint. The vowel points differently placed give *bed* (Authorized and Revised Version) instead of *staff*. The difference is immaterial to the application here made. For ῥάβδος, see note on i. 8.

22. Πίστει Ἰωσήφ] Gen. l. 24, 25, καὶ εἶπεν Ἰωσὴφ τοῖς ἀδελφοῖς αὐτοῦ, λέγων, Ἐγὼ ἀποθνήσκω· ἐπισκοπῇ δὲ ἐπισκέψεται ὁ Θεὸς ὑμᾶς...καὶ συνανοίσετε τὰ ὀστᾶ μοῦ ἐντεῦθεν μεθ' ὑμῶν.

τελευτῶν] Gen. l. 16, 26, πρὸ τοῦ τελευτῆσαι αὐτόν...καὶ ἐτελεύτησεν Ἰωσήφ. Matt. ii. 19. ix. 18. xxii. 25. Luke vii. 2. John xi. 39. Acts ii. 29. vii. 15, καὶ κατέβη Ἰακώβ, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν.

περὶ τῆς ἐξόδου] Gen. l. 24, καὶ ἀνάξει ὑμᾶς ἐκ τῆς γῆς ταύτης κ.τ.λ. For the special application of the word ἔξοδος, see Exod. xix. 1, τοῦ δὲ μηνὸς τοῦ τρίτου τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐκ γῆς Αἰγύπτου κ.τ.λ. Num. xxxiii. 38, Ἀαρὼν ὁ ἱερεὺς...ἀπέθανεν ἐκεῖ ἐν τῷ τεσσαρακοστῷ ἔτει τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐκ γῆς Αἰγύπτου. Psalm cv. 38, εὐφράνθη Αἴγυπτος ἐν τῇ ἐξόδῳ αὐτῶν. cxiv. 1. In the New Testament ἔξοδος occurs but twice besides (Luke ix. 31. 2 Pet. i. 15), and in a different application.

τῶν υἱῶν Ἰσραήλ] Here perhaps the actual *sons of Jacob* may be meant. See Gen. l. 25, καὶ ὥρκισεν Ἰωσὴφ τοὺς υἱοὺς Ἰσραήλ, λέγων...ὑμᾶς...μεθ' ὑμῶν. They were the representatives of the race, whether they should

Πίστει Μωυσῆς γεννηθεὶς ἐκρύβη τρίμηνον 23
ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ

be themselves dead or living at the time of the fulfilment of the promise.

ἐμνημόνευσεν] See note on verse 15.

περὶ τῶν ὀστέων] Gen. l. 25 (quoted above). Ex. xiii. 19, καὶ ἔλαβε Μωυσῆς τὰ ὀστᾶ Ἰωσὴφ μεθ᾽ ἑαυτοῦ κ.τ.λ. Jos. xxiv. 32, καὶ τὰ ὀστᾶ Ἰωσὴφ ἀνήγαγον οἱ υἱοὶ Ἰσραὴλ ἐξ Αἰγύπτου, καὶ κατώρυξαν ἐν Σικίμοις κ.τ.λ.

ἐνετείλατο] See note on ix. 20, ἐνετείλατο.

23. Πίστει Μωυσῆς] From Genesis to Exodus. From Abraham to Moses. From the tent-life into the world, whether of power, or of luxury, or of wisdom, or of sin. Four examples follow of the victory of faith in the history of Moses. In the first he is passive. The faith is that of his parents.

γεννηθείς] Acts vii. 20, ἐν ᾧ καιρῷ ἐγεννήθη Μωυσῆς. The word seems to reflect the detail and the emphasis of Exod. ii. 1, 2.

ἐκρύβη] Exod. ii. 2, ἐσκέπασαν αὐτό. But afterwards (verse 3) ἐπεὶ δὲ οὐκ ἐδύναντο αὐτὸ ἔτι κρύπτειν. For the form ἐκρύβη, see Luke xix. 42. John viii. 59. xii. 36.

τρίμηνον] Exod. ii. 2, μῆνας τρεῖς. And so Acts vii. 20, ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρός. The form τρίμηνος has an unusual variety of gender; feminine in Herodotus, masculine (but as adjective, with χρόνος) in Sophocles, neuter (probably) here, and in Gen. xxxviii. 24, μετὰ τρίμηνον. 2 Kings xxiv. 8, καὶ τρίμηνον ἐβασίλευσεν ἐν Ἱερουσαλήμ. 2 Chron. xxxvi. 2, 9.

πατέρων] *Parents. Father and mother.* As οἱ γονεῖς in Luke ii. 27, 41, 43. Observe the masculine ἰδόντες (Exod. ii. 2) evidently said both of the father and mother.

διότι εἶδον] They seem to have drawn hope from the child's singular beauty that he might have a great future.

ἀστεῖον] The word ἀστεῖος is properly *urbanus*, in contrast with ἄγροικος (*rusticus*), and hence *polite, clever, witty.* (It has some unexpected applications in the Septuagint, as in Jud. iii. 17, where the rendering from the Hebrew is *fat.*) From its first uses it passes into the sense of *beautiful*, whether *morally* (as Num. xxii. 32, ὅτι οὐκ ἀστεία ἡ ὁδός σου ἐναντίον μου. 2 Macc. vi. 23, λογισμὸν ἀστεῖον ἀναλαβὼν καὶ ἄξιον τῆς ἡλικίας. xii. 43, πάνυ καλῶς καὶ ἀστείως πράττων), or *physically* (as here, and Judith xi. 23, καὶ νῦν ἀστεία εἶ σὺ ἐν τῷ εἴδει σου).

παιδίον, καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ
24 βασιλέως. Πίστει Μωυσῆς μέγας γενόμενος
25 ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ, μᾶλ-

It is a word specially applied to the infant Moses. Exod. ii. 2, ἰδόντες δὲ αὐτὸν ἀστεῖον. Acts vii. 20, καὶ ἦν ἀστεῖος τῷ Θεῷ (*in the sight of God, divinely*).

οὐκ ἐφοβήθησαν] See Exod. i. 17, ἐφοβήθησαν τὸν Θεόν, and therefore οὐκ ἐφοβήθησαν τὸ δ. τ. β.

τὸ διάταγμα τοῦ βασιλέως] Exod. i. 15, 17, καὶ εἶπεν ὁ βασιλεὺς τῶν Αἰγυπτίων...καὶ οὐκ ἐποίησαν καθότι συνέταξεν αὐταῖς κ.τ.λ. For διάταγμα, see Ezra vii. 10. Wisd. xi. 7, εἰς ἔλεγχον νηπιοκτόνου διατάγματος κ.τ.λ. Compare διαταγή in Rom. xiii. 2. And διατάσσειν in Matt. xi. 1. Luke iii. 13. Acts vii. 44. xviii. 2. 1 Cor. xvi. 1. &c.

24. Πίστει Μωυσῆς] *Faith prompting the life-choice between the world and God.*

μέγας γενόμενος] Exod. ii. 11, μέγας γενόμενος Μωυσῆς ἐξῆλθε πρὸς τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς Ἰσραήλ. *In that recognition of his nationality was involved the renunciation of his adoption.*

ἠρνήσατο λέγεσθαι] *Refused to be called. Refused to continue to be called.* The word ἀρνεῖσθαι (or the strengthened form ἀπαρνεῖσθαι) has three shades of meaning. (1) *To deny*, (*a*) with an accusative of the thing (expressed or implied), as in Matt. xxvi. 70. Mark xiv. 68, 70. Luke viii. 45. xxii. 57. John i. 20. xviii. 25, 27. Acts iv. 16. Gen. xviii. 15; or (*b*) with an infinitive, as Luke xxii. 34, τρίς με ἀπαρνήσῃ εἰδέναι κ.τ.λ.; or (*c*) with ὅτι, as in 1 John ii. 22, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς κ.τ.λ. (2) *To disown*, with an accusative of the person (or thing personified). Thus Matt. x. 33. Luke ix. 23. xii. 9. John xiii. 38. Acts iii. 13, 14. vii. 35, ὃν ἠρνήσαντο εἰπόντες κ.τ.λ. 1 Tim. v. 8, τὴν πίστιν ἤρνηται. 2 Tim. ii. 12, 13. Tit. i. 16. ii. 12, ἀρνησάμενοι τὴν ἀσέβειαν κ.τ.λ. 2 Pet. ii. 1. 1 John ii. 22, 23. Jude 4. Rev. ii. 13, οὐκ ἠρνήσω τὴν πίστιν μου. iii. 8. And so Isai. xxxi. 7, τῇ ἡμέρᾳ ἐκείνῃ ἀπαρνήσονται οἱ ἄνθρωποι τὰ χειροποίητα αὐτῶν κ.τ.λ. (3) *To refuse*, with an infinitive, as here, and in Wisd. xii. 27, ἰδόντες ὃν πάλαι ἠρνοῦντο εἰδέναι. xvi. 16. xvii. 9.

υἱὸς θυγατρὸς Φ.] Exod. ii. 10, καὶ ἐγενήθη αὐτῇ εἰς υἱόν.

25. ἑλόμενος] It was a single and decisive act. Deut. xxvi. 17, 18, τὸν Θεὸν εἵλου σήμερον εἶναί σου Θεόν...καὶ

λον ἑλόμενος συνκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ
ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν, μείζονα 26
πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν
τὸν ὀνειδισμὸν τοῦ Χριστοῦ· ἀπέβλεπεν γὰρ εἰς

Κύριος εἵλατό σε σήμερον, γενέσθαι σε αὐτῷ λαὸν περιούσιον κ.τ.λ.

συνκακουχεῖσθαι] The *compound* verb is found nowhere else in Scripture. But κακουχεῖν occurs in verse 37 and in xiii. 3. Also in 1 Kings ii. 26, ὅτι ἐκακουχήθης ἐν πᾶσιν οἷς ἐκακουχήθη ὁ πατήρ μου. xi. 39.

τῷ λαῷ τοῦ Θεοῦ] The *religious* title of the chosen people, suggesting the deep *reason* for the ἑλόμενος. *It was something more than patriotism.* See notes on ii. 17 and iv. 9.

ἢ πρόσκαιρον] *Than to (continue to) have a temporary enjoyment of sin*, in the luxurious court of an idolatrous king.

πρόσκαιρον] Matt. xiii. 21, ἀλλὰ πρόσκαιρός ἐστιν. Mark iv. 17, ἀλλὰ πρόσκαιροί εἰσιν. 2 Cor. iv. 18, τὰ γὰρ βλεπόμενα πρόσκαιρα.

ἀπόλαυσιν] 1 Tim. vi. 17 (only). For the *verb*, see Prov. vii. 18, ἐλθὲ καὶ ἀπολαύσωμεν φιλίας ἕως ὄρθρου. Wisd. ii. 6, δεῦτε οὖν ἀπολαύσωμεν τῶν ὄντων ἀγαθῶν κ.τ.λ.

26. ἡγησάμενος] Again the aorist of the single act, the resolute and decisive estimate made once and for ever. For tense and sense, see note on verse 11, ἡγήσατο.

θησαυρῶν] Ezek. xxviii. 4, 13, καὶ χρυσίον ἐνέπλησας τοὺς θησαυρούς σου καὶ τὰς ἀποθήκας σου κ.τ.λ. &c. &c.

τὸν ὀνειδισμὸν τοῦ Χριστοῦ] *Christ's reproach.* This is one, and perhaps the most striking, of the passages (such as 1 Cor. x. 4. 1 Pet. i. 11) in which the presence of Christ in the Old Testament is asserted or assumed in the New. His sufferings cast a shadow before as well as after: Moses *bore His reproach* fifteen centuries before Him, just as St Paul *filled up the* ὑστερήματα *of His afflictions* after Him (Col. i. 24), and spoke of His παθήματα as *redounding upon* His people (2 Cor. i. 5). This chapter is based upon the thought of the solidarity of the holy body through all time, in virtue of its union with Christ. For the special thought of the ὀνειδισμὸς of Christ, see xiii. 13, τὸν ὀνειδισμὸν αὐτοῦ φέροντες. Also Psalm lxix. 7, 9, 10, 19, 20, ἕνεκά σου ὑπήνεγκα ὀνειδισμόν...οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσον ἐπ' ἐμέ...ἐγενήθη εἰς ὀνειδισμοὺς ἐμοί...σὺ [γὰρ] γινώσκεις τὸν ὀνειδισμόν μου...ὀνειδισμὸν προσεδόκησεν ἡ ψυχή μου. lxxxix. 50,

27 τὴν μισθαποδοσίαν. Πίστει κατέλιπεν Αἴγυπ-
τον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν
28 γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησεν. Πίστει πε-

51, *μνήσθητι*, Κύριε, *τοῦ ὀνειδισμοῦ τῶν δούλων σου...οὗ ὠνείδισαν οἱ ἐχθροί σου*, Κύριε, *οὗ ὠνείδισαν τὸ ἀντάλλαγμα τοῦ χριστοῦ σου*. Rom. xv. 3.

ἀπέβλεπεν] The *ἀπὸ* strengthens the simple *βλέπειν*. *He looked away from all else to.* Only here in the New Testament. (But see *ἀφορᾶν* in xii. 2, and *ἀπιδεῖν* or *ἀφιδεῖν* in Phil. ii. 23.) Psalm x. 8. Hos. iii. 1, *καὶ αὐτοὶ ἀποβλέπουσιν* (A, *ἐπιβλέπουσιν* B) *ἐπὶ θεοὺς ἀλλοτρίους*. In Song vi. 1 and Mal. iii. 9, it is used without *εἰς* or *ἐπί*, and seems to mean simply *to look away*.

μισθαποδοσίαν] See note on ii. 2.

27. *Πίστει κατέλιπεν*] *Faith giving courage for a forty years' seclusion.* The reference is not to the Exodus, but to the flight into Midian. For (1) the Exodus, when it came, was *not* against the will of Pharaoh (Exod. xii. 31, 33). (2) The singular number (*κατέλιπεν*) would not be appropriate to the Exodus. (3) The order of events would be contradicted if the departure were placed before the passover. Against this view is the superficial contradiction involved in the *μὴ φοβηθεὶς* compared with the *ἐφοβήθη* of Exod. ii. 14. But the two fears are different: the one is the fear arising from the discovery of his slaying the Egyptian, the other is the fear of Pharaoh's anger on discovering his flight. *He feared, and therefore fled: he feared not, and therefore fled.* Exod. ii. 15, *ἀνεχώρησε δὲ Μωυσῆς ἀπὸ προσώπου Φαραώ, καὶ κατῴκησεν* (A, *ᾤκησεν* B) *ἐν γῇ Μαδιάμ*. Acts vii. 29, *ἔφυγεν δὲ Μωυσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ*.

μὴ φοβηθείς] *As not fearing. Because he feared not.* See note on iv. 2, *μή*.

θυμόν] Of the 18 times of the occurrence of *θυμὸς* in the New Testament ten are in the Apocalypse. Of the 36 occurrences of *ὀργὴ* six only are in that Book, 20 are in St Paul's writings. For *θυμὸς* as the *outburst of ὀργή*, see Rev. xvi. 19, *τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ*. xix. 15.

τὸν γὰρ ἀόρατον] A noble definition of faith, less philosophical but more practical than that in verse 1.

ἐκαρτέρησεν] The only occurrence of *καρτερεῖν* (*forti animo sum*) in the New Testament. It is found in Job ii. 9,

πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ

xi. 28. *Or* ὀλεθρεύων.

μέχρι τίνος καρτερήσεις; Isai. xlii. 14. Ecclus. ii. 2, εὔθυνον τὴν καρδίαν σου καὶ καρτέρησον. xii. 15. 2 Macc. vii. 17.

28. Πίστει πεποίηκεν] *Faith inspiring submission to an unexplained and seemingly unmeaning precept.* (Exod. xii. 27, καὶ κύψας ὁ λαὸς προσεκύνησε.)

πεποίηκεν] (1) The *perfect* suggests two thoughts; the permanence of the ordinance, and the perpetuity of the record. Probably the latter is predominant. A *Scripture* perfect. (2) There is no idea of *instituting* in ποιεῖν, but simply of *keeping*. Exod. xii. 48, ἐὰν δέ τις προσέλθῃ...καὶ ποιῇ (A, ποιῆσαι B) τὸ πάσχα Κυρίῳ κ.τ.λ. Num. ix. 2, &c. Deut. xvi. 1. Josh. v. 10. 2 Kings xxiii. 21. Ezra vi. 19. Matt. xxvi. 18, πρὸς σὲ ποιῶ τὸ πάσχα (the equivalent of φαγεῖν τὸ πάσχα above).

τὸ πάσχα] The word (written φασὲκ in 2 Chron. xxx. 1, &c. xxxv. 1, &c.) occurs first in Exod. xii. 11, οὕτω δὲ φάγεσθε αὐτό...ἔδεσθε αὐτὸ μετὰ σπουδῆς· πάσχα ἐστὶ Κυρίῳ. (1) Its first application seems to be to the paschal *lamb*, and θύειν is in this sense its characteristic verb. Exod. xii. 21, καὶ θύσατε τὸ πάσχα. And so in Mark xiv. 12. Luke xxii. 7. 1 Cor. v. 7. (2) Thence it passes to the paschal *supper*, with its unleavened bread and bitter herbs; and φαγεῖν is as suitable to this sense as to the former. Exod. xii. 11. Matt. xxvi. 19, καὶ ἡτοίμασαν τὸ πάσχα. Mark xiv. 16. Luke xxii. 8, 13. (3) Thence to the seven days' paschal *feast*. Luke ii. 41. xxii. 1, ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα. John ii. 13, 23. vi. 4. xi. 55. xii. 1. xiii. 1. xviii. 39. Acts xii. 4. The second seems to be the meaning in the verse before us, the directions for the seven days' *feast* (Exod. xii. 15) being apparently *prospective* (see verse 25).

τὴν πρόσχυσιν τοῦ αἵματος] *The affusion of the blood.* Exod. xii. 7, 22, καὶ λήψονται ἀπὸ τοῦ αἵματος καὶ θήσουσιν ἐπὶ τῶν δύο σταθμῶν καὶ ἐπὶ τὴν φλιὰν ἐν τοῖς οἴκοις ἐν οἷς ἂν φάγωσιν αὐτὸ (A, αὐτὰ B) ἐν αὐτοῖς...λήψεσθε δὲ δέσμην ὑσσώπου καὶ βάψαντες ἀπὸ τοῦ αἵματος τοῦ παρὰ τὴν θύραν καθίξετε ἐπὶ (*without* ἐπὶ B) τῆς φλιᾶς κ.τ.λ.

πρόσχυσιν] Formed like ἀπόχυσις, ἔγχυσις, ἔκχυσις, πρόχυσις, &c., but only used here. The verb προσχέω, however, is not rare in the Septuagint. Exod. xxiv. 6.

ἵνα μή] The connexion of

29 αὐτῶν. Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν
ὡς διὰ ξηρᾶς γῆς, ἧς πεῖραν λαβόντες οἱ Αἰγύπ-
τιοι κατεπόθησαν.

the act with the effect was left without explanation. The faith was shown in *acquiescing in the mystery.*

ὁ ὀλοθρεύων] Exod. xii. 23, καὶ παρελεύσεται Κύριος πατάξαι τοὺς Αἰγυπτίους, καὶ ὄψεται τὸ αἷμα...καὶ παρελεύσεται Κύριος τὴν θύραν, καὶ οὐκ ἀφήσει τὸν ὀλοθρεύοντα εἰσελθεῖν εἰς τὰς οἰκίας ὑμῶν πατάξαι. God is *present*, but God is not the *actor.* Compare 2 Sam. xxiv. 16, 17 (1 Chron. xxi. 15, 16, 27). 2 Kings xix. 35. 1 Cor. x. 10, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.

τὰ πρωτότοκα] Exod. xii. 12, 29, καὶ πατάξω πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ ἀπὸ ἀνθρώπου ἕως κτήνους κ.τ.λ.

θίγῃ] See xii. 20 (from Exod. xix. 12). Col. ii. 21.

αὐτῶν] *Them. His (Moses's) people.* For this pregnant use of αὐτῶν, compare, for example, Luke xxiii. 51, τῇ βουλῇ καὶ τῇ πράξει αὐτῶν.

29. Πίστει διέβησαν] *Faith venturing an apparently impossible enterprise.* Exod. xiv. 16, 22, εἰσελθάτωσαν οἱ υἱοὶ Ἰσραὴλ εἰς μέσον τῆς θαλάσσης κατὰ τὸ ξηρόν...καὶ εἰσῆλθον κ.τ.λ.

διέβησαν] In the first example of the faith of Moses he was *passive*: in the fourth he is *one of many.* In the Septuagint, the exact word διαβαίνειν is far more often applied to the passage of the Jordan than to that of the Red Sea. But see Num. xxxiii. 8, καὶ διέβησαν μέσον τῆς θαλάσσης εἰς τὴν ἔρημον.

τὴν ἐρυθρὰν θάλασσαν] First mentioned in Exod. x. 19, εἰς τὴν θάλασσαν τὴν ἐρυθράν (A, εἰς τὴν ἐρυθρὰν θάλασσαν B). Afterwards about 20 times in the historical Books and the Psalms: not in the Prophets.

ὡς διὰ ξηρᾶς γῆς] Exod. xiv. 29, οἱ δὲ υἱοὶ Ἰσραὴλ ἐπορεύθησαν διὰ ξηρᾶς ἐν μέσῳ τῆς θαλάσσης. xv. 19.

ἧς] This may refer either to θάλασσαν or to γῆς. The latter is the nearer and perhaps the easier. *Of which dry land* (for such it was to the Israelites) *the Egyptians making trial, &c.*

πεῖραν λαβόντες] See verse 36, μαστίγων πεῖραν ἔλαβον. There, *to have experience of*: here, *to make experiment of.* In Deut. xxviii. 56, πεῖραν λαμβάνειν is followed by an infinitive: ἡ τρυφερά, ἧς οὐχὶ πεῖραν ἔλαβεν ὁ ποὺς αὐτῆς βαίνειν ἐπὶ τῆς γῆς διὰ τὴν τρυφερότητα κ.τ.λ.

κατεπόθησαν] *Were swal-*

Πίστει τὰ τείχη Ἰεριχὼ ἔπεσαν κυκλωθέντα 30
ἐπὶ ἑπτὰ ἡμέρας. Πίστει Ῥαὰβ ἡ πόρνη οὐ 31

lowed up. Exod. xv. 12, ἐξέτεινας τὴν δεξιάν σου, [καὶ] κατέπιεν αὐτοὺς [ἡ] γῆ. Num. xvi. 30, 32, 34, ἠνοίχθη ἡ γῆ καὶ κατέπιεν αὐτούς κ.τ.λ. Psalm lxix. 15, μή με καταποντισάτω καταιγὶς ὕδατος, μηδὲ καταπιέτω με βυθός κ.τ.λ. cxxiv. 3, 4, ἄρα ζῶντας ἂν κατέπιον ἡμᾶς...ἄρα τὸ ὕδωρ ἂν κατεπόντισεν ἡμᾶς κ.τ.λ. Prov. i. 12. Isai. xxv. 8. Jer. li. (xxviii. B) 34, κατέπιέ με ὡς δράκων. &c. 1 Cor. xv. 54. 2 Cor. ii. 7. v. 4. 1 Pet. v. 8. Rev. xii. 16.

30. Πίστει τὰ τείχη] From Moses to Joshua. *Faith conquering by refraining.* This was the trial of faith. Not a blow was to be struck. They were to *compass* without attacking. It is the example of all cases in which attack or defence is foregone and the cause is committed to God (1 Pet. ii. 23). Josh. vi. 2, εἶπε Κύριος πρὸς Ἰησοῦν, Ἰδοὺ ἐγὼ παραδίδωμι ὑποχείριόν σοι τὴν Ἰεριχὼ κ.τ.λ.

τὰ τείχη Ἰ. ἔπεσαν] Josh. vi. 5, 20, πεσεῖται αὐτόματα τὰ τείχη τῆς πόλεως ... καὶ ἔπεσε (ἔπεσεν ἅπαν B) τὸ τεῖχος κύκλῳ κ.τ.λ.

κυκλωθέντα] Josh. vi. 4, 14, 15, κυκλώσατε τὴν πόλιν (*om.* B)...περιεκύκλωσαν (-σε B) τὴν πόλιν...[ἐν] τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀνέστησαν ἐν τῇ ἀναβάσει τοῦ (ἐν τ. ἀ. τοῦ *om.* B) ὄρθρου, καὶ περιῆλθον (περιήλθοσαν B) τὴν πόλιν...ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκύκλωσαν τὴν πόλιν (ἐκ. τ. π. *om.* B) ἑπτάκις.

ἐπὶ ἑπτὰ ἡμέρας] Josh. vi. 14, 15, οὕτως ἐποίει ἐπὶ ἓξ ἡμέρας· καὶ ἐγένετο ἐν (ἐγ. ἐν *om.* B) τῇ ἡμέρᾳ τῇ ἑβδόμῃ κ.τ.λ. For ἐπί, *for, to the extent of* (in reference to duration of time), see Matt. ix. 15, ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νύμφιος. Acts xiii. 31, ἐπὶ ἡμέρας πλείους. xvi. 18, ἐπὶ πολλὰς ἡμέρας. xvii. 2, ἐπὶ σάββατα τρία. xviii. 20, ἐπὶ πλείονα χρόνον. xix. 8, 10, 34, ἐπὶ μῆνας τρεῖς...ἐπὶ ἔτη δύο...ὡς (or ὡσεὶ) ἐπὶ ὥρας δύο. xx. 11. xxvii. 20. xxviii. 6. Rom. vii. 1. 1 Cor. vii. 39. Gal. iv. 1. 2 Pet. i. 13.

31. Πίστει Ῥαάβ] *Faith postponing patriotism to religion.* This was the very trial of the Hebrew Christian in the prospect of the last struggle with Rome. Luke xxi. 20, 21, ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ...τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν κ.τ.λ. The faith of Rahab was of the most elementary character. Josh. ii. 9, 11, ἐπίσταμαι ὅτι ἔδωκε Κύριος ὑμῖν τὴν γῆν...ὅτι Κύριος ὁ Θεὸς ὑμῶν αὐτὸς (*om.* B) Θεὸς ἐν

συναπώλετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

32 Καὶ τί ἔτι λέγω; *ἐπιλείψει με γὰρ διηγού-*

οὐρανῷ ἄνω καὶ ἐπὶ τῆς γῆς κάτω. But it touched the very point of present anxiety for the readers of the Epistle.

Ῥαὰβ ἡ πόρνη] James ii. 25. Josh. ii. 1, *εἰσῆλθον* (*εἰσήλθοσαν* B) *εἰς τὴν* (*om.* B) *οἰκίαν γυναικὸς πόρνης ᾗ ὄνομα Ῥαάβ.*

οὐ συναπώλετο] Josh. vi. 17, 22, 23, 25, *πλὴν Ῥαὰβ τὴν πόρνην...περιποιήσασθε...καὶ ἐξήγαγον* (*ἐξηγάγοσαν* B) *Ῥαὰβ τὴν πόρνην...καὶ πᾶσαν τὴν συγγένειαν αὐτῆς, καὶ κατέστησαν αὐτὴν ἔξω τῆς παρεμβολῆς Ἰσραήλ...καὶ Ῥαὰβ τὴν πόρνην...ἐζώγρησεν Ἰησοῦς, καὶ κατῴκησεν* (*κατῴκισεν* B) *ἐν τῷ Ἰσραὴλ ἕως τῆς σήμερον ἡμέρας κ.τ.λ.*

τοῖς ἀπειθήσασιν] *Those who disobeyed* the divine mandate of the possession of Canaan by Israel. This precisely suits the language of Rahab (Josh. ii. 9) quoted in the first note on this verse. For *ἀπειθεῖν*, see iii. 18, *εἰ μὴ τοῖς ἀπειθήσασιν*, and note on iii. 12, *ἀπιστίας*.

δεξαμένη] So James ii. 25, *ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἑτέρᾳ ὁδῷ ἐκβαλοῦσα.* Josh. vi. 17, *ὅτι ἔκρυψε τοὺς ἀγγέλους οὓς ἀπεστείλαμεν.*

τοὺς κατασκόπους] Josh. ii. 1, &c. *καὶ ἀπέστειλεν Ἰησοῦς...δύο νεανίσκους κατασκοπεῦσαι κρυφῇ* (*om.* B) *λέγων, Ἀνάβητε καὶ ἴδετε τὴν γῆν καὶ τὴν Ἱεριχώ κ.τ.λ.* vi. 25, *διότι ἔκρυψε τοὺς κατασκοπεύσαντας, οὓς ἀπέστειλεν Ἰησοῦς κατασκοπεῦσαι τὴν Ἱεριχώ.* The *substantive* is not used in this connexion in Joshua. It is found in Gen. xlii. 9, &c. *κατάσκοποί ἐστε· κατανοῆσαι τὰ ἴχνη τῆς χώρας ἥκατε κ.τ.λ.* Also 1 Sam. xxvi. 4. 2 Sam. xv. 10. Ecclus. xi. 30. 1 Macc. xii. 26.

μετ' εἰρήνης] The commoner phrase is *ἐν εἰρήνῃ*. But see Gen. xxvi. 29, *καὶ ἐξαπεστείλαμέν σε μετ' εἰρήνης.* Exod. xviii. 23. Deut. xx. 10. Jud. viii. 9. xi. 13. 1 Macc. vii. 28.

32. *Καὶ τί ἔτι*] Detail is ended. A grand peroration celebrates in general summary (1) the *exploits* of faith (verses 32 to 34), and (2) its *endurances* (verses 35 to 38). For *ἔτι* (*further*), see vii. 11, *τίς ἔτι χρεία κ.τ.λ.* Matt. xxvi. 65, *τί ἔτι χρείαν ἔχομεν μαρτύρων;* Luke xiv. 26. Acts ii. 26. xxi. 28, *ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερόν κ.τ.λ.*

λέγω] *Must I* (*am I to, shall I*) *say?* For this (classical) use of the deliberative subjunctive, compare Rom. vi. 1, 15, *τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ...τί οὖν; ἁμαρτήσωμεν κ.τ.λ.* x. 14, 15, *πῶς οὖν ἐπικαλέσωνται κ.τ.λ.* 1 Cor. iv.

μενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών, Ἰεφθάε, Δαυεὶδ τε καὶ Σαμουὴλ καὶ τῶν προ-

21, τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς... ;

ἐπιλείψει με γάρ] A classical phrase, only found here in biblical use. The *word* ἐπιλείπειν does not occur elsewhere in the New Testament, nor (for certain) in the Septuagint.

διηγούμενον περί] Elsewhere the construction of διηγεῖσθαι is with an accusative, or with πῶς. See Gen. xxix. 13, καὶ διηγήσατο τῷ Λάβαν πάντας τοὺς λόγους τούτους. xl. 9, τὸ ἐνύπνιον. 1 Sam. xi. 5, τὰ ῥήματα. Psalm xix. 1, δόξαν Θεοῦ. Isai. liii. 8 (Acts viii. 33), τὴν γενεὰν αὐτοῦ τίς διηγήσεται; Mark ix. 9, ἵνα μηδενὶ ἃ εἶδον διηγήσωνται. Luke viii. 39, διηγοῦ ὅσα σοι ἐποίησεν ὁ Θεός. ix. 10. Acts ix. 27, διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ κ.τ.λ. xii. 17.

περὶ Γεδεών] (1) The names are not in their strict chronological order. Barak lived before Gideon, Jephthah before Samson. (2) Nothing is said of the persons named, but that which cannot be denied, that they had faith in an invisible presence. Any discussion of their actions in a moral light, or of their final state, is beside the mark. (3) One point may be taken in each life. In Barak, the *humility* of faith, shown in the willingness to *take a journey not for his own honour*. Jud. iv. 9, οὐκ ἔσται τὸ προτέρημά σου εἰς (ἐπὶ B) τὴν ὁδὸν ἣν συ πορεύῃ. In Gideon, the *disinterestedness* of faith, shown in his refusal of the kingdom. Jud. viii. 23, οὐκ ἄρξω ἐγὼ...Κύριος ἄρξει ὑμῶν. In Jephthah, the *conscientiousness* of faith, shown in the performance of his rash vow. Jud. xi. 39, καὶ ἐπετέλεσεν Ἰεφθάε (ἐποίησεν B) ἐν αὐτῇ τὴν εὐχὴν αὐτοῦ ἣν ηὔξατο. In Samson, the *valour* of faith, shown in forms grotesque and eccentric, yet in a firm realization of the invisible. Jud. xvi. 28, Κύριε, μνήσθητί μου (μν. δή μου B) καὶ ἐνίσχυσόν με κ.τ.λ.

Δαυεὶδ τε] Is τε *and* or *both?* I think the former, coupling this new group to the (practically though not expressly connected) group of four preceding.

καὶ Σαμουήλ] Placed after David, to bring him into closer connexion with the next named καὶ τῶν προφητῶν, whose representative head he was. Acts iii. 24, καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς ὅσοι ἐλάλησαν κ.τ.λ. The term προφήτης is applied earlier, even to Abraham (Gen. xx. 7, ὅτι προφήτης ἐστί, καὶ προσεύξεται περὶ σοῦ κ.τ.λ.), as well as to Moses (Deut. xxxiv. 10, καὶ

33 φητῶν· οἳ διὰ πίστεως κατηγωνίσαντο βασι-
λείας, ἠργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγ-
34 γελιῶν, ἔφραξαν στόματα λεόντων, ἔσβεσαν
δύναμιν πυρός, ἔφυγον στόματα μαχαίρης, ἐδυ-

οὐκ ἀνέστη ἔτι προφήτης ἐν Ἰσραὴλ ὡς Μωυσῆς), and to the anonymous messenger of Jud. vi. 8 (ἄνδρα προφήτην). But with Samuel began the *order* of prophets distinctively so named. See 1 Sam. iii. 20, καὶ ἔγνωσαν πᾶς Ἰσραὴλ ἀπὸ Δὰν καὶ ἕως Βηρσαβεὲ ὅτι πιστὸς Σαμουὴλ εἰς προφήτην τῷ Κυρίῳ. Acts xiii. 20, καὶ μετὰ ταῦτα ἔδωκεν κριτὰς ἕως Σαμουὴλ προφήτου. For the word προφῆται, see note on i. 1, τοῖς προφήταις, especially the words, 'representatives of God to their generation.' For the catalogue of exploits which here follows requires this amplitude of the word προφῆται to justify it.

33. κατηγωνίσαντο] The word is found nowhere else in the Septuagint or New Testament. Polybius is quoted for it. *To wrestle down, to subdue by conflict* or *contest,* is its obvious meaning.

βασιλείας] Whether in the original or later conquests of Israel.

ἠργάσαντο δικαιοσύνην] The phrase seems vague and general in an enumeration of *exploits.* But perhaps it may be introduced as a memento of what is *the* exploit of faith, the subjugation of sin, a holy life. Acts x. 35, ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἐστίν.

ἐπέτυχον ἐπαγγελιῶν] *Obtained promises.* The reference is to those who by prayer or intercession won from God, for themselves or for their country, special particulars of blessing. Examples of both kinds may be found in the life of Hezekiah (2 Kings xix. 15, &c. xx. 2, &c.).

ἔφραξαν στ. λ.] Dan. vi. 22, ὁ Θεός μου ἀπέστειλε τὸν ἄγγελον αὐτοῦ, καὶ ἐνέφραξε τὰ στόματα τῶν λεόντων. For φράττειν, and the compound (commoner in the Septuagint) ἐμφράττειν, with στόμα, see also Job v. 16. Psalm lxiii. 11. cvii. 42, καὶ πᾶσα ἀνομία ἐμφράξει στόμα αὐτῆς. Rom. iii. 19, ἵνα πᾶν στόμα φραγῇ. 2 Macc. xiv. 36.

34. ἔσβεσαν δ. π.] Dan. iii. The expression δύναμιν πυρὸς (instead of πῦρ) is well illustrated by the particulars of Dan. iii. 26 (94 B), οὐκ ἐκυρίευσε (ἥψατο B) τὸ πῦρ τοῦ σώματος αὐτῶν, καὶ ἡ θρὶξ τῆς κεφαλῆς αὐτῶν οὐκ ἐφλογίσθη (καὶ αἱ τρίχες αὐτῶν οὐ κατε-

ναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων·

κάησαν B)...*καὶ ὀσμὴ πυρὸς οὐκ* (*οὐδὲ ὀσμὴ τοῦ πυρὸς* B) *ἦν ἐν αὐτοῖς.*

ἔφυγον στ. μαχ.] (1) Illustrations of this clause might be found in many of the biographies of the Old Testament, such as those of David, of Elijah, of Elisha, of Jeremiah, &c. (2) The plural of *στόμα* is extremely rare. The passage above quoted from Dan. vi. 22, is perhaps the only instance of it in the Greek Bible, and there the accompanying plural *λεόντων* necessitates it. Here, with the singular *μαχαίρης*, it is most unexpected. (3) The phrase *στόμα μαχαίρας* occurs in Gen. xxxiv. 26. Deut. xiii. 15. Josh. xix. 47. Job i. 15. Jer. xxi. 7. Equivalent phrases are *στόμα ῥομφαίας* and *στόμα ξίφους*. See notes on *μάχαιραν* and *δίστομον*, iv. 12.

ἐδυναμώθησαν] The compound *ἐνδυναμοῦν*, formed from a late adjective *ἐνδύναμος* (like *ἐγκρατής*), *in possession of power*, is commoner in the New Testament (Acts ix. 22. Rom. iv. 20. Eph. vi. 10. Phil. iv. 13. 1 Tim. i. 12. 2 Tim. ii. 1. iv. 17) than the simple *δυναμοῦν*. The latter (the reading here of the revised text) occurs besides only in Col. i. 11, *ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ.* In the Septuagint, it is found in Psalm lxviii. 28, *δυνάμωσον, ὁ Θεός, τοῦτο ὃ κατηρτίσω ἐν ἡμῖν.* Eccles. x. 10. Dan. ix. 27.

ἐδυν. ἀπὸ ἀσθενείας] There may be some *special* references here, as, for example, to the history of Samson (Jud. xvii. 28), or of Hezekiah (2 Kings xx. 5, *ἤκουσα τῆς προσευχῆς σου...ἰδοὺ ἰάσομαί σε*). But the words, like the clause *ἠργάσαντο δικαιοσύνην* above, may be quite general, exemplified in every instance of physical or spiritual enabling.

ἐγενήθησαν] *Came to be. Showed themselves.* For the form, see note on iv. 3, *γενηθέντων.*

ἰσχυροί] From *ἰσχύς* (*ἔχω, ἴσχω*), *might*, the adjective *ἰσχυρὸς*, (1) beginning with the idea of *personal strength, mighty*, as here (and Matt. xii. 29. Mark iii. 27. Luke xi. 21, 22), (2) passes into all other applications of the idea of strength, whether (*a*) in a *figurative* or *spiritual* sense (as Matt. iii. 11. Mark i. 7. Luke iii. 16. 1 Cor. iv. 10. x. 22. 1 John ii. 14), or (*b*) to *things* (as in v. 7, *μετὰ κραυγῆς ἰσχυρᾶς.* vi. 18, *ἰσχυρὰν παράκλησιν.* Luke xv. 14, *λιμὸς ἰσχυρά.* 2 Cor. x. 10, *ἐπιστολαὶ βαρεῖαι καὶ ἰσχυραί.* Rev. xix. 6, *βροντῶν ἰσχυρῶν*).

35 ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς

ἰσχ. ἐν πολέμῳ] The exact phrase seems to be found only here. But we have δυνατὸς ἐν πολέμῳ, Psalm xxiv. 8. Jer. xli. (xlviii. B) 16. Ecclus. xlvii. 5.

παρεμβ. ἔκλ.] The absence of the article *enhances* the exploit. *Whole armies of aliens.* Compare Rom. iv. 13, κόσμου, *a whole world.* xi. 12, 15. 2 Cor. v. 19, κόσμον καταλλάσσων ἑαυτῷ.

παρεμβολάς] From παρεμβάλλειν (literally *to throw in alongside*), *to insert* or *interpose*, to *include in a class* or *rank*, and hence *to draw up in array*, and (70 times in the Book of Numbers alone) *to encamp*, comes the substantive παρεμβολή, used (1) classically for *an insertion by the way*, whether in the form of *parenthesis* or *digression*; and (2) as *a drawing up in battle array*, and so (*a*) *an army thus drawn up* (as here), and (*b*) an *encampment* or *camp* (as xiii. 11, 13, ἔξω τῆς παρεμβολῆς. Rev. xx. 9, ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων, and throughout the Pentateuch, &c.), and (*c*) *a fort* or *castle* (Acts xxi. 34, 37. xxii. 24. xxiii. 10, 16, 32).

ἔκλιναν] Of this proper and classical use of κλίνειν, *to make to bend* or *give way*, and so *to turn* or *rout*, there does not seem to be any other clear example in biblical Greek, except Jer. xlviii. (xxxi. B) 12, ἀποστελῶ αὐτῷ κλίνοντας, καὶ κλινοῦσιν αὐτόν (where the sense of the Hebrew, as given in the Authorized and Revised Versions, seems to be different). In Jud. xx. 42, ἔκλιναν is intransitive.

ἀλλοτρίων] *Aliens, foreigners.* Isai. i. 7, τὴν χώραν ὑμῶν ἐνώπιον ὑμῶν ἀλλότριοι κατεσθίουσιν αὐτήν, καὶ ἠρήμωται κατεστραμμένη ὑπὸ λαῶν ἀλλοτρίων. Jer. v. 19. Lam. v. 2, κληρονομία ἡμῶν μετεστράφη ἀλλοτρίοις, οἱ οἶκοι ἡμῶν ξένοις. Ezek. vii. 21. xi. 9. xxx. 12. Hos. vii. 9. viii. 7. &c. Matt. xvii. 25, 26. In ἀλλοτρίων we have a comprehensive word for the enemies of Israel all along the sacred history, but it certainly includes the Maccabean struggle, and so prepares for the distinct references to that later period in the verses which follow.

35. ἔλαβον γυναῖκες] (1) The impossible reading γυναῖκας, which is yet that of the greatest manuscripts, seems to give a salutary warning against an *idolatry* of authority in questions affecting the text. (2) The reference is clearly to the histories of Elijah and Elisha. For ἔλαβον, see especially 1 Kings xvii. 23, καὶ ἔδωκεν τῇ μητρὶ αὐτοῦ. 2 Kings iv. 36, λάβε τὸν υἱόν σου. (3) As examples of *faith*, we may

αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστά-

hesitate whether to dwell upon the γυναῖκες or upon the two prophets. Probably the latter. And thus the connexion with the main thought of the passage is preserved. *By faith Elijah and Elisha gave back to the women of Zarephath and Shunem their dead sons by resurrection.*

ἐξ ἀναστάσεως] *Out of (as the issue and product of) a resurrection.* Rom. i. 4, τοῦ ὁρισθέντος υἱοῦ Θεοῦ...ἐξ ἀναστάσεως νεκρῶν. In 1 Pet. i. 3, we have δι' ἀναστάσεως, another preposition, and another aspect of the transaction. For ἀνάστασις in application to a miraculous restoration from a recent death, compare Acts ix. 41, δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν, φωνήσας δὲ τοὺς ἁγ. κ. τ. χ. παρέστησεν αὐτὴν ζῶσαν.

ἄλλοι δέ] We pass from the *exploits* to the *endurances* of faith. And the first examples are chosen from the history of the Maccabees, to form a contrast with the *resurrections* last mentioned.

ἐτυμπανίσθησαν] The word τύμπανον (or τύπανον, from τύπτω) has the two senses of (1) the thing struck, *the drum*, (2) the thing which strikes, *the drum-stick*. Hence τυμπανίζειν may be either *to strike with cudgel* or *club*, *to beat to death* (like the classical ἀποτυμπανίζειν), or *to stretch upon a drum* or *wheel* for torture, to *torture to death*. Either sense has been preferred here. The special reference is to the martyrdom of Eleazar in 2 Macc. vi. 18, &c., and to that of the seven brothers in the following chapter. There the expression in vi. 19 and 28 (αὐθαιρέτως ἐπὶ τὸ τύμπανον προσῆγε κ.τ.λ.) favours the latter of the two ideas, while that of vi. 30 (μέλλων δὲ ταῖς πληγαῖς τελευτᾶν) and of vii. 1 (μάστιξι καὶ νευραῖς αἰκιζομένους) might rather suggest the former. On the whole, the rendering of the Authorized and Revised Versions, *were tortured*, will be retained, especially as the following verse introduces μαστίγων as a new particular.

προσδεξάμενοι] See note on x. 34, προσεδέξασθε. In 2 Macc. vi. 19, the word is ἀναδεξάμενος.

τὴν ἀπολύτρωσιν] *The deliverance* which was offered and pressed upon them. See 2 Macc. vi. 21, 22, 30, παρεκάλουν...ἵνα τοῦτο πράξας ἀπολυθῇ τοῦ θανάτου κ.τ.λ. vii. 7, &c. For ἀπολύτρωσις, see note on ix. 15.

ἵνα κρείττονος] 2 Macc. vii. 9, 11, 14, 23, 29, 36, σὺ μέν, ἀλάστωρ, ἐκ τοῦ παρόντος ἡμᾶς

36 σεως τύχωσιν· ἕτεροι δὲ ἐμπαιγμῶν καὶ μασ-
τίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ
37 φυλακῆς· ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσ-

xi. 37. *Or* ἐπειράσθησαν, ἐπρίσθησαν.

ζῆν ἀπολύεις, ὁ δὲ τοῦ κόσμου βασιλεὺς ἀποθανόντας ἡμᾶς...εἰς αἰώνιον ἀναβίωσιν ζωῆς ἡμᾶς ἀναστήσει κ.τ.λ.

κρείττονος] *Better* than that ἀνάστασις which brought back the two mothers' sons at Zarephath and Shunem. The contrast is with the ἀναστάσεως of the first clause of the verse.

τύχωσιν] Luke xx. 35, τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν.

36. ἕτεροι δέ] This intermixture of ἄλλος and ἕτερος in a series of clauses recalls Matt. xvi. 14. 1 Cor. xii. 8, 9, 10. Elsewhere the distinction of the two is clear. See note on iv. 8, ἄλλης.

ἐμπαιγμῶν] 2 Macc. vii. 7, 10, τὸν δεύτερον ἦγον ἐπὶ τὸν ἐμπαιγμόν...μετὰ δὲ τοῦτον ὁ τρίτος ἐνεπαίζετο. The form ἐμπαιγμὸς occurs in Ezek. xxii. 4, δέδωκά σε εἰς ὄνειδος τοῖς ἔθνεσι, καὶ εἰς ἐμπαιγμὸν πάσαις ταῖς χώραις κ.τ.λ.

μαστίγων] Isai. l. 6, τὸν νῶτόν μου δέδωκα εἰς μάστιγας, τὰς δὲ σιαγόνας μου εἰς ῥαπίσματα. 2 Macc. vii. 1, 37, μετὰ ἐτασμῶν καὶ μαστίγων κ.τ.λ. Acts xxii. 24, εἴπας μάστιξιν ἀνετάζεσθαι αὐτόν.

πεῖραν ἔλαβον] *Had experience of.* See note on verse 29, πεῖραν λαβόντες.

ἔτι δέ] *And moreover.* A more prolonged and protracted form of suffering. For ἔτι δὲ (or τε), see Luke xiv. 26, ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ. Acts ii. 26 (from Psalm xvi. 9), ἔτι δὲ καὶ ἡ σάρξ μου κ.τ.λ. xxi. 28, ἔτι τε καὶ Ἕλληνας κ.τ.λ.

δεσμῶν κ. φ.] As Hanani the seer under king Asa (2 Chron. xvi. 10), Micaiah under Ahab (1 Kings xxi. 26, 27), Jeremiah under Zedekiah (Jer. xxxii. 3), &c.

37. ἐλιθάσθησαν] (1) Of the two forms λιθάζειν and λιθοβολεῖν, the former occurs but once (2 Sam. xvi. 6, 13) in the Septuagint, the latter repeatedly (from Exod. viii. 26 onwards). In the New Testament, the two are found equally often; and apparently with no shade of difference of meaning. St Matthew and St Luke use λιθοβολεῖν, St John and St Paul (2 Cor. xi. 25) λιθάζειν, the Acts and this Epistle both. (2) The historical reference is to 2 Chron. xxiv. 21, the stoning of Zechariah the son of Jehoiada *between the temple and*

θησαν, ἐν φόνῳ μαχαίρης ἀπέθανον, περιῆλθον ἐν

the altar by the people at the command of king Joash. See Matt. xxiii. 35, where our Lord connects this *last* recorded event of the kind with the *first*, the murder of Abel.

ἐπρίσθ., ἐπειράσθ.] The order of the two words is doubtful.

ἐπρίσθησαν] An apparent reference to the traditional death of Isaiah under king Manasseh. For the word πρίειν (or πρίζειν) and διαπρίειν in a like application, see 1 Chron. xx. 3, καὶ τὸν λαὸν τὸν ἐν αὐτῇ ἐξήνεγκε, καὶ διέπρισε πρίοσι κ.τ.λ. Amos i. 3, ἀνθ' ὧν ἔπριζον πρίοσι σιδηροῖς τὰς ἐν γ. ἐχ. κ.τ.λ. Sus. 59, τὴν ῥομφαίαν ἔχων πρίσαι σε μέσον κ.τ.λ.

ἐπειράσθησαν] Conjectural readings (such as ἐπρήσθησαν) have arisen from a failure to appreciate the incomparable severity of *temptation* (as such) in the martyrdoms of saints. See, for example, the successive offers made to the sufferers in the two chapters (2 Macc. vi. vii.) referred to in former notes. 'Far beyond any outward indignity or horror of suffering inflicted by man, they were exposed ever and anon to those indeed fiery trials, those frightful alternatives of the first death and the second, into which Satan brings a soul when at some critical moment he presents to it the offer of safety and honour at the price of one word or sign of compliance or compromise. Adore an Emperor's image, call Jesus Anathema, and thou shalt be spared this torture, this cross, this flame.'

ἐν φόνῳ μαχαίρης] (1) Like the prophets in Jezebel's persecution. 1 Kings xviii. 13, ἐν τῷ ἀποκτείνειν Ἰεζάβελ τοὺς προφήτας Κυρίου. xix. 10, 14, καὶ τοὺς προφήτας σου ἀπέκτειναν ἐν ῥομφαίᾳ κ.τ.λ. Or like Urijah under Jehoiakim. Jer. xxvi. 23, καὶ εἰσήγαγον αὐτὸν πρὸς τὸν βασιλέα Ἰωακείμ, καὶ ἐπάταξεν αὐτὸν ἐν μαχαίρᾳ κ.τ.λ. (2) For the phrase φόνῳ (or ἐν φ.) μαχαίρας, see Exod. xvii. 13. Num. xxi. 24. Deut. xiii. 15. xx. 13. (3) For ἀποθνήσκειν ἐν (of the particular death died), see, for example, Isai. l. 2, καὶ ἀποθανοῦνται ἐν δίψει. Jer. xi. 22, ἐν μαχαίρᾳ ἀποθανοῦνται. xxi. 9, ἀποθανεῖται ἐν μαχαίρᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ. xxxviii. (xlv. B) 2.

περιῆλθον] (1) Of περιέρχεσθαι without an accusative, and in this (quite classical) sense of *going about* as a stranger or mendicant, there is perhaps no other instance in the Septuagint or New Testament. The nearest approach to it is Wisd. vi. 17. (2) The *aorist* sums the life into an act, and so assimilates this to the

μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι,
38 *θλιβόμενοι, κακουχούμενοι· ὧν οὐκ ἦν ἄξιος ὁ κόσμος· ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.*

other clauses, all of which speak of single events.

ἐν μηλωταῖς] The term μηλωτή is *appropriated* in the Septuagint to the 'mantle' of Elijah. See 1 Kings xix. 13, 19. 2 Kings ii. 8, 13, 14, καὶ ἔλαβε τὴν μηλωτὴν Ἠλιού, ἣ ἔπεσεν ἐπάνωθεν αὐτοῦ κ.τ.λ.

ἐν αἰγείοις] The darker and rougher material, the garb perhaps of mourning and seclusion.

ὑστερούμενοι] *Destitute.* See note on iv. 1, ὑστερηκέναι, and the question there raised as to the *voice* here. For the sense, see Luke xv. 14, ἤρξατο ὑστερεῖσθαι. 2 Cor. xi. 8, παρὼν πρὸς ὑμᾶς καὶ ὑστερηθείς. Phil. iv. 12, καὶ περισσεύειν καὶ ὑστερεῖσθαι.

θλιβόμενοι] *Afflicted.* Only here in this Epistle, and θλίψις only once (x. 33) likewise. Frequent (both) in St Paul, who however (unexpectedly) makes θλίψις less severe than στενοχωρία. Rom. ii. 9. viii. 35. The idea of *painful pressure* (θλίψις) rises (in στενοχωρία) into that of *agonizing compression.* See 2 Cor. iv. 8, θλιβόμενοι (*pressed*) ἀλλ' οὐ στενοχωρούμενοι (*crushed*).

κακουχούμενοι] *Maltreated.* See note on verse 25, συνκακουχεῖσθαι.

38. ὧν οὐκ ἦν] A magnificent parenthesis. The world says, αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον, οὐ γὰρ καθῆκεν αὐτὸν ζῆν (Acts xxii. 22). Heaven reverses this estimate, and says, ὧν οὐκ ἄξιος ὁ κόσμος.

ἐπὶ ἐρημίαις πλαν.] *Wandering over deserts.* Like David, like Elijah, like the hundred prophets saved by Obadiah from Jezebel, like the Baptist, &c. (1) The reading ἐπί (with a verb of motion *roving over*, from one to another) is not easy to confirm by exactly parallel passages. Perhaps Rev. xxii. 16, μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις (itself a revised reading), may be an *approach* to it. (2) The first meaning of ἐρημία is probably *solitude*, in the sense of *solitariness.* Its *plural* (though not without *classical* authority) seems to be found here only in the New Testament or Septuagint. Even that of ἔρημος (as a substantive) is peculiar in the New Testament to St Luke (i. 80. v. 16. viii. 29), but is found in the Septuagint in Isai. v. 17. lviii. 12. Ezek. xiii. 4. &c. (3) The

Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς 39
πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, τοῦ 40

literal sense of πλανᾶσθαι is far rarer in Scripture than the *figurative.* But see Matt. xviii. 12, 13. Also Exod. xiv. 3. Deut. xxii. 1. Isai. xiii. 14. &c. See note on iii. 10, πλανῶνται.

καὶ ὄρεσιν] Ezek. xxxiv. 6, καὶ διεσπάρησαν τὰ πρόβατά μου ἐν παντὶ ὄρει κ.τ.λ.

καὶ σπηλαίοις] Jud. vi. 2, ἐν τοῖς ὄρεσι καὶ τοῖς σπηλαίοις. 1 Sam. xiii. 6, καὶ ἐκρύβη ὁ λαὸς ἐν τοῖς σπηλαίοις κ.τ.λ. 1 Kings xviii. 4, 13, ἐν τῷ τύπτειν Ἰεζάβελ τοὺς προφήτας Κυρίου...ἔκρυψεν αὐτοὺς κατὰ πεντήκοντα ἐν σπηλαίῳ κ.τ.λ. xix. 9. &c.

καὶ ταῖς ὀπαῖς] *The clefts, chinks, fissures, of the land* or *earth.* Obad. 3, κατασκηνοῦντα ἐν ταῖς ὀπαῖς τῶν πετρῶν. Also Exod. xxxiii. 22, θήσω σε εἰς ὀπὴν τῆς πέτρας. Elsewhere ὀπή (from ὄψ, ὄπωπα) is used for (1) the place from which a spring issues (James iii. 11); (2) a hole in a door (Song v. 5) or wall (Ezek. viii. 7); (3) the socket of the eye (Zech. xiv. 12). The definite article here may be either *generic* (*all the*) or *characteristic* (*the well-known* features of Palestine).

39. Καὶ οὗτοι πάντες] *And all these.* Saints of former dispensations. A retrospect of the whole chapter, and of the sacred history of all former times.

μαρτυρηθέντες] *Having had the testimony of God borne to them in Scripture.* See note on verse 2.

διὰ τῆς πίστεως] It might have been διὰ τὴν πίστιν. But the form of expression makes faith, not the *cause*, but the *instrument*, of the attestations. *By means of their faith.* In verse 2, we have a *third* form of expression (ἐν). *In their faith lay* (or *was contained*) *their attestation.*

οὐκ ἐκομίσαντο] In vi. 12 it is said of them that they already *inherit the promises.* And in vi. 15 (of one of them) that he ἐπέτυχεν τῆς ἐπαγγελίας. Here that they οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν. The individual rest is won, but the full glory waits for the advent and the resurrection. It is in this last sense that τὴν ἐπαγγελίαν is here used. *The promise of promises.* The fulfilment of all promise in what is elsewhere called *the glory that shall be revealed.* See Rom. viii. 18. 1 Pet. v. 1. Compare Rom. viii. 11. For ἐκομίσαντο, see note on x. 36, κομίσησθε.

40. τοῦ Θεοῦ περὶ ἡμῶν] Reason for the postponement of the complete blessedness of earlier saints. *God defers* their *consummation, that He may not shut* us *out.* That is the main thought. But a secondary

Θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

XII. 1 Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περι-

thought lies in the κρεῖττόν τι. He gives us a *present* possession, in the Gospel of Christ, superior to that which was theirs in life. *They hoped—we both hope and have.*

περὶ ἡμῶν] *Concerning us.* It might have been ὑπέρ. But the περὶ *implies* what ὑπὲρ *says.* See, for example, xiii. 18, προσεύχεσθε περὶ ἡμῶν. Or the thrice repeated περὶ of v. 3.

κρεῖττόν τι] See the first note on this verse. It is as if it were, *God having provided something for us also—yes, and that a better thing.* Matt. xiii. 17. Luke x. 24. The superiority of the Gospel as a dispensation to live under forces itself upon mention, though the argument was complete without it.

προβλεψαμένου] (1) The *middle* voice of προβλέπειν is found only here. Even the *active* occurs only in Psalm xxxvii. 13, προβλέπει ὅτι ἥξει ἡ ἡμέρα αὐτοῦ. In βλέπειν and its compounds (except perhaps περιβλέπειν) the middle voice is classical only in the *future.* (2) Is προβλέπειν here *to provide* or simply *to foresee?* The rarity of its use makes it difficult to decide this. And the one sense almost slips into the other.

ἵνα μή] *That without us they should not be consummated.* As would have been the case if the great συντέλεια had come when *they* were ready for it. For *another* aspect of the postponement, see 2 Pet. iii. 9, οὐ βραδύνει Κύριος τῆς ἐπαγγελίας ...ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς.

χωρὶς ἡμῶν] *Apart from, in severance from,* and so *to the exclusion of, us.* In this Epistle χωρὶς occurs 13 times, beginning with iv. 15, χωρὶς ἁμαρτίας. St Paul uses it 16 times, the other Scripture writers 12 times in all. Its proper idea is seen in its contrast with οὐ μετά in John xx. 7.

τελειωθῶσιν] See note on ii. 10, τελειῶσαι. In xii. 23, the same term is applied to the blessedness of the intermediate state between death and resurrection. Here it is the description of the resurrection glory.

XII. 1. Τοιγαροῦν καὶ ἡμεῖς] An animated application of the great chapter of faith. *These witnesses and martyrs of the past have not gone into nothingness. They still are, and are for us. We now fill the great arena, with a definite race to run: but they still surround us, in the living memory of the faith in which they found victory,*

κείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι

and we must look, as they looked, to its author and its finisher.

τοιγαροῦν] A curious (but quite classical) confluence of apparently conflicting particles: *for surely then;* as if the precept which follows were both *cause* and *consequence*; at once a reason for, and an inference from, dwelling upon those great examples which the Church before Christ has left to the Church after Christ of the faith in which the two are one. The only other occurrence of τοιγαροῦν in Scripture is in 1 Thess. iv. 8.

καὶ ἡμεῖς] Literally, *we also.* But it is not exactly *we as well as they*, which would involve a confusion. It is, *We on our part*, in mental contrast with *they on theirs.* Compare, for example, Eph. i. 15, διὰ τοῦτο κἀγώ. Col. i. 9, διὰ τοῦτο καὶ ἡμεῖς. 1 Thess. ii. 13.

τοσοῦτον] *So numerous.* We might have expected the rarer τηλικοῦτον (see note on ii. 3, τηλικαύτης), but τοσοῦτον is in fact quite equally suitable.

ἔχοντες] The dead are thus the *possession* of the living.

περικείμενον ἡμῖν] *Lying closely around us.* The dative as with περιβάλλειν (Luke xix. 43, περιβαλοῦσιν [where, however, some read παρεμβαλοῦσιν] οἱ ἐχθροί σου χάρακά σοι), περιτιθέναι (Matt. xxi. 33. xxvii. 28, 48, χλαμύδα κ. περιέθηκαν αὐτῷ κ.τ.λ. &c.), &c. See note on v. 2, περίκειται.

νέφος] (1) Only here in the New Testament. Used more than 20 times in the Septuagint, of which 14 are in the Book of Job. (2) The figure is the classical one (νέφος ἀνθρώπων, πεζῶν, &c.). It seems to have here the two ideas, of *density* and of *elevation.*

μαρτύρων] *Witnesses.* Not in the loose sense of *witnesses* (*spectators*) *of our* ἀγών, but in the strict meaning of *those who have borne testimony to the faith* (*often even to martyrdom*) *in their own generation.* It is a great word in the Acts. For example, xxii. 15, 20, ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους...τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου. xxvi. 16, ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες κ.τ.λ. Add Rev. ii. 13, Ἀντίπας ὁ μάρτυς μου ὁ πιστός. xi. 3. xvii. 6, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ.

ὄγκον ἀποθέμενοι π.] *Laying aside all cumbrance.* (1) This clause belongs to the apodosis of the sentence, τρέχωμεν κ.τ.λ. *Let us lay aside...and run, &c.* (2) The word ὄγκος occurs only here in the New Testament or Septuagint. In derivation (ἐνεγκεῖν) and in some of its uses it is curiously like φόρτος (φέρειν). As φόρτος (φορτικός) degenerates into *vulgarity*, so ὄγκος

πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν δι' ὑπο-

into *pretension* and *bombast.* But its first meaning is *bulk* (*size* and *weight*), and so here the *superfluous flesh* which must be got rid of beforehand by the runner. (3) The exhortation in ἀποθέμενοι is to training and discipline as for an athletic contest. See 1 Cor. ix. 25. 1 Tim. iv. 7. (4) But the tense (aorist) adds *urgency* and *promptitude* to the charge. *Do it, and have done with it.* (5) The verb ἀποτίθεσθαι, properly applied to laying aside *garments* (Acts vii. 58), and thence to getting rid of evil *habit* in all shapes and forms (Rom. xiii. 12. Eph. iv. 22, 25. Col. iii. 8. James i. 21. 1 Pet. ii. 1), is here carried one step further, to the getting rid of *one's own size and weight* by severe self-discipline. We may *interpret* from Luke xxi. 34, προσέχετε δὲ ἑαυτοῖς μή ποτε βαρηθῶσιν αἱ καρδίαι ὑμῶν κ.τ.λ.

καὶ τὴν εὐπερίστατον ἁμ.] (1) The reference is not to *one particular* sin as specially dangerous, but to *sin itself.* The article is generic. *All sin.* (2) The word εὐπερίστατος (found only here) has something of a passive form. Thus στατὸς is properly *set* or *placed*, and yet passes into *standing.* Thus too περίστατος is sometimes a strict passive, *surrounded*, but is also used as a middle, *standing round.* So it is with the double compound before us. *Easily set* or *placed round* becomes *easily standing round* or *surrounding.* And the rendering of the Authorized Version, *the sin which doth so easily beset us*, catches the point of the expression admirably until it is perverted into *the besetting sin* as something different from *the whole body of sin.* (3) Whether the figure is that of a surrounding *crowd*, breaking in upon the open course of the runner, or that of an enveloping *garment*, entangling and impeding the free use of his limbs, may be left doubtful. The latter seems the simpler and more natural.

δι' ὑπομονῆς] The proper meaning of διὰ is *through.* First with a *genitive.* And (1) in reference to *space*: Rom. xv. 28, ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν. 1 Cor. x. 1, διὰ τῆς θαλάσσης διῆλθον. &c. (2) In reference to *instrumentality*: Rom. iii. 20, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας. 1 Cor. xi. 12, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός. &c. (3) In reference to *time*: (*a*) *during*, as in ii. 15, διὰ παντὸς τοῦ ζῆν. &c.; (*b*) *in the course of*, Acts v. 19, διὰ νυκτὸς ἤνοιξεν τὰς θύρας τῆς φυλακῆς. &c.; (*c*) *at an interval of* (*passing through and out of*), Gal. ii. 1, ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα. &c. (4) In reference to

μονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα,

circumstance (*passing through*, and so *amidst* or *in a state of*, *with*): as here, and Rom. viii. 25, δι' ὑπομονῆς ἀπεκδεχόμεθα. 2 Cor. ii. 4, ἔγραψα ὑμῖν διὰ πολλῶν δακρύων. The use with an *accusative* is less complicated. It is twofold: (1) *because of*, Rom. xiv. 15, εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται. xv. 15, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ. &c.; (2) *for the sake of*, Rom. iv. 23, 24, 25, οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον...ἀλλὰ καὶ δι' ἡμᾶς κ.τ.λ. See also note on ii. 10, δι' ὅν...δι' οὗ.

ὑπομονῆς] See note on x. 36.

τρέχωμεν] Thus the general word ἀγών, which elsewhere is left in its vagueness, with only ἀγωνίζεσθαι (as in 1 Tim. vi. 12, ἀγωνίζου τὸν καλὸν ἀγῶνα. 2 Tim. iv. 7, τὸν καλὸν ἀγῶνα ἠγώνισμαι) or ἔχειν (Col. ii. 1, ἡλίκον ἀγῶνα ἔχω) before it, is here defined into the *foot-race*, St Paul's favourite illustration. See 1 Cor. ix. 24, 26, οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν κ.τ.λ. Gal. ii. 2, μή πως εἰς κενὸν τρέχω ἢ ἔδραμον. v. 7. Phil. ii. 16, ὅτι οὐκ εἰς κενὸν ἔδραμον κ.τ.λ. 2 Tim. iv. 7, τὸν δρόμον τετέλεκα.

τὸν προκείμενον] *Which lies forth* (*full in view*) *for us* (*as our prospect and portion*). The dative is expressed here, as in verse 2, ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς. Exod. x. 10. Lev. xxiv. 7, εἰς ἀνάμνησιν προκείμενα τῷ Κυρίῳ. Elsewhere it is without a case, as in vi. 18, κρατῆσαι τῆς προκειμένης ἐλπίδος. Num. iv. 7. Esth. i. 8.

ἀγῶνα] The first sense of ἀγὼν is apparently (1) *assembly* (connected perhaps with ἄγειν *to hold* or *celebrate* a festival), especially an assembly for athletic contests. Hence (2) the *arena*, or the *contest* itself. And so (3) finally, a *conflict* of any kind, whether an action at law, or any bodily, mental, or spiritual struggle. In the New Testament it is used only here and by St Paul. See Phil. i. 30. 1 Thess. ii. 2. 1 Tim. vi. 12. 2 Tim. iv. 7. In Col. ii. 1, he applies it to *wrestling in prayer* (possibly with allusion to Gen. xxxii. 24, interpreted by Hos. xii. 4), ἡλίκον ἀγῶνα ἔχω, followed by ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν. Here the application is to the Christian life generally, as a constant struggle (notice the tense of τρέχωμεν), whatever its particular circumstances. In the Septuagint, ἀγὼν occurs twice in Isai. vii. 13, in the phrase ἀγῶνα (for the classical πράγματα) παρέχειν τινί. Also in Wisd. iv. 2. x. 12, ἀγῶνα ἰσχυρὸν ἐβράβευσεν αὐτῷ. And in several passages of 2 Macc.;

2 ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ
τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ

for example, xiv. 43, διὰ τὴν τοῦ ἀγῶνος σπουδήν.

2. ἀφορῶντες] *Looking earnestly (away from all else).* The verb ἀφορᾶν occurs only here in Scripture. But see note on xi. 26, ἀπέβλεπεν.

εἰς τόν] The primary thought may be the *example* (ὃς ἀντὶ τῆς κ.τ.λ.), but *the living sympathy and grace* are also in full view. See ii. 18. iv. 14—16.

τῆς πίστεως] Is πίστις here (as everywhere else in this Epistle) the *principle* (*grace*) of faith? Or is it (as so often in St Paul, in such passages as Gal. iii. 23, 24, πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν...ἐλθούσης δὲ τῆς πίστεως. &c.) the *system* (*revelation*) of faith, that is, the Gospel? Something will depend upon the interpretation of the ἀρχηγὸς καὶ τελειωτής. See note on ii. 10, where the preference is given to *author* (*originator*) as the meaning of ἀρχηγὸς both there and here. But even thus the alternative is possible. *The originator and perfecter of our faith* may mean either *of our individual faith* (as its inspirer from first to last), or *of the faith* (as the author from first to last of the Gospel system). On the whole, I incline to the *former* view, as best harmonizing with the uniform use of πίστις in the Epistle before us. *The originator and perfecter of our faith,* as its first inspirer and eventual completer in the individual Christian.

τελειωτήν] *Consummator.* The word is found only here. It seems to round the circle of cognate words (τέλειος, τελειότης, τελειοῦν, τελείωσις) characteristic of this Epistle.

Ἰησοῦν] The tenderer and more personal name. Its position in the sentence is like that in ii. 9 and iii. 1, in both of which places (as here) it stands late and alone.

ἀντί] From the first sense of ἀντί, *over against, opposite to* (in *place*), comes that of *set against* as an *equivalent*, (1) *in exchange, return,* or *compensation for*, (2) *as the price or purchase of*, (3) *instead of, to serve as*, (4) *on account of, because of.* For example, (1) Matt. v. 38, ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ κ.τ.λ. Rom. xii. 17, κακὸν ἀντὶ κακοῦ. 1 Thess. v. 15. 1 Pet. iii. 9. (2) Matt. xx. 28, λύτρον ἀντὶ πολλῶν. Mark x. 45. Heb. xii. 16. (3) Matt. ii. 22, ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου. Luke xi. 11, ἀντὶ ἰχθύος ὄφιν. 1 Cor. xi. 15, κόμη ἀντὶ περιβολαίου. James iv. 15. (4) Luke i. 20, ἀνθ' ὧν οὐκ ἐπίστευσας κ.τ.λ. xii. 3. xix. 44. Acts xii. 23. Eph.

χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονή-
σας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ κεκάθικεν.
ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα 3

v. 31. 2 Thess. ii. 10. In Matt. xvii. 27 (ἀντὶ ἐμοῦ καὶ σοῦ) the idea is that of *equivalence, as the price of*. In John i. 16 (χάριν ἀντὶ χάριτος) the ἀντὶ is *in exchange for, replacing*. In the verse before us the thought is, *in consideration of, because of, for*.

προκειμένης] See note on verse 1, τὸν προκείμενον.

χαρᾶς] Primarily that of Isai. liii. 11, *He shall see of the travail of His soul, and shall be satisfied, &c.* For χαρὰ in connexion with *Christ*, see Matt. xxv. 21, 23, εἰς τὴν χαρὰν τοῦ κυρίου σου. John xv. 11, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾖ. xvii. 13, ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς. We see the *reflexion* of this unselfish joy in Acts xi. 23. 1 Thess. ii. 19, 20. iii. 9. 2 John 4. 3 John 3, 4, ἐχάρην γὰρ λίαν κ.τ.λ. &c.

ὑπέμεινεν] See note on x. 32, ὑπεμείνατε.

σταυρόν] Without the article, to emphasize the *quality* (*such a thing as*), and so to enhance the greatness of the self-abnegation. Compare Phil. ii. 18, μέχρι θανάτου, θανάτου δὲ σταυροῦ.

αἰσχύνης καταφρονήσας] A grand paradox. *Despising disgrace*, that most formidable of terrors to fallen man. For αἰσχύνη, (1) in its *active* sense (αἰσχύνειν), that of *putting to shame*, see, for example, Psalm lxxxix. 45, κατέχεας αὐτοῦ αἰσχύνην. Dan. xii. 2, ἐγερθήσονται (A, ἐξεγερθήσονται B)...εἰς ὀνειδισμὸν καὶ εἰς αἰσχύνην αἰώνιον. &c. (2) In the *middle* sense (αἰσχύνεσθαι), that of *feeling shame*, Jer. viii. 12 (*omit* B), καίγε αἰσχύνῃ οὐκ ᾐσχύνθησαν, καίγε ἐντραπῆναι οὐκ ἔγνωσαν. Luke xiv. 9. &c.

καταφρονήσας] (1) The tense expresses *a single and decisive act* of despising. Like the aorists of xi. 25, 26, ἑλόμενος...ἡγησάμενος. (2) For καταφρονεῖν, *to think down upon, to think slightingly of*, see Prov. xix. 16, ὁ δὲ καταφρονῶν τῶν ἑαυτοῦ ὁδῶν ἀπολεῖται. Matt. vi. 24, ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. xviii. 10, ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων. Luke xvi. 13. Rom. ii. 4. 1 Cor. xi. 22. 1 Tim. iv. 12. vi. 2. 2 Pet. ii. 10.

ἐν δεξιᾷ τε] See notes on i. 3. viii. 1.

κεκάθικεν] Elsewhere ἐκάθισεν. The perfect adds the thought of permanent consequences.

3. ἀναλογίσασθε γάρ] Reason

ὑπὸ τῶν ἁμαρτωλῶν εἰς ἑαυτοὺς ἀντιλογίαν, ἵνα

xii. 3. *Or ἑαυτὸν.*

for the exhortation, δι' ὑπομονῆς τρέχωμεν κ.τ.λ. The word ἀναλογίζεσθαι (only found here in the New Testament or Septuagint) is (1) *to count* (*reckon* or *sum*) *up*, as a number of particulars, (2) *to consider* a subject *analytically*, (3) to *reconsider* (though this sense seems to be an inference from the noun ἀναλογισμός). The peculiarity *here* is the accusative of the *person*. *Review Him, think Him over*, as by an enumeration of His acts or an analysis of His attributes.

τοιαύτην] (1) *Such as we all know of.* Or (2) *such as that above described* (σταυρόν, αἰσχύνης). But the application of ἀντιλογία to such an act as crucifixion seems scarcely natural. See note on ἀντιλογίαν below.

ὑπομεμενηκότα] The perfect only here (μεμενηκότας 2 Macc. viii. 1, μεμενήκεισαν 1 John ii. 19). The tense connects the past endurance with the abiding present effect in the sympathy of Christ.

ὑπό] *At the hands of.* Depending upon ὑπομεμενηκότα. Like πάσχειν ὑπ' αὐτῶν, Matt. xvii. 12. Mark v. 26. 1 Thess. ii. 14. Add 2 Cor. xi. 24, ὑπὸ Ἰουδαίων...ἔλαβον.

τῶν ἁμ.] The article suggests that *all sinners* (of whatever race or time) *conspired*, as it were, *by representation*, in the ἀντιλογία. For οἱ ἁμαρτωλοί, see vii. 26, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν. Luke vi. 32, 33. And for the idea of a *joint agency* in rejecting and crucifying Christ, compare Matt. xxvi. 45. Mark xiv. 41, παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. Luke xxiv. 7. Acts ii. 23, διὰ χειρὸς ἀνόμων (*Gentiles*) προσπήξαντες ἀνείλατε.

εἰς ἑαυτούς] Or εἰς ἑαυτόν. *Sinners against themselves.* Or, ἀντιλογία *against Himself.* The authorities are divided between the plural and the singular. The plural (which is the reading of the Sinaitic manuscript and the Latin version) is the more difficult. The key to it is found in Num. xvi. 37, τὰ πυρεῖα τῶν ἁμαρτωλῶν τούτων ἐν ταῖς ψυχαῖς αὐτῶν, *the censers of these sinners in the matter of* (*these men who have sinned at the cost of*) *their own lives* or *souls.* (The same history of Korah is apparently referred to, and loosely quoted from, in 2 Tim. ii. 19: see Num. xvi. 5, 26.)

ἀντιλογίαν] *Gainsaying.* But the word is stronger in use than its literal rendering would imply. This is seen also in the verb (ἀντιλέγειν). John xix. 22,

μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι. οὔπω 4
μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρ-

πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. *Contradiction* passes on into *rebellion.* See Jude 11, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο (a special application of ἀντιλογία which gives some confirmation to the reading ἑαυτοὺς in this passage, involving a reference to the history of Korah). See note on vi. 16, ἀντιλογίας.

κάμητε] Job x. 1, κάμνω (A, κάμνων B) τῇ ψυχῇ μου. Elsewhere (in the Septuagint and New Testament) only of bodily sickness. James v. 15. Wisd. xv. 9.

ταῖς ψυχαῖς] The above quotation (Job x. 1) might suggest taking this with κάμητε. But the rhythm of the sentence points rather to connecting it with ἐκλυόμενοι. The dative is that of *the part suffering.*

ἐκλυόμενοι] From the active senses of ἐκλύειν, (1) *to unloose* (Gen. xxvii. 40, ἔσται δὲ ἡνίκα ἐὰν καθέλῃς καὶ ἐκλύσῃς τὸν ζυγὸν αὐτοῦ ἀπὸ τοῦ τραχήλου σου), and so (2) *to relax* or *slacken* (Josh. x. 6, μὴ ἐκλύσῃς τὰς χεῖράς σου ἀπὸ τῶν παίδων σου), comes, by a transition marked in Gen. xlix. 24, ἐξελύθη τὰ νεῦρα βραχιόνων χειρῶν (A, χειρὸς B) αὐτῶν, the constant use of the passive in the Septuagint and New Testament, *to be faint* or *spiritless*; as, for example, in 1 Sam. xiv. 28, καὶ ἐξελύθη ὁ λαός. 2 Sam. xvi. 2, καὶ ὁ οἶνος πιεῖν τοῖς ἐκλελυμένοις ἐν τῇ ἐρήμῳ. 1 Kings xx. (xxi. B) 43, καὶ ἀπῆλθεν ὁ βασιλεὺς Ἰσραὴλ πρὸς οἶκον αὐτοῦ συγκεχυμένος καὶ ἐκλελυμένος. &c. Matt. xv. 32. Mark viii. 3. Gal. vi. 9, θερίσομεν μὴ ἐκλυόμενοι.

4. οὔπω] *In contrast with Him who endured the cross. Your imitation of Christ has at all events not yet reached the point of martyrdom. Think nothing of it till then.* For οὔπω, see note on ii. 8.

μέχρις αἵματος] See 2 Macc. xiii. 14, γενναίως ἀγωνίσασθαι μέχρι θανάτου περὶ νόμων, (περὶ B) ἱεροῦ, πόλεως, πατρίδος, πολιτείας. For μέχρι, see iii. 6, 14. ix. 10. Also note on ἄχρι, iv. 12.

αἵματος] Matt. xxiii. 35, ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου κ.τ.λ.

ἀντικατέστητε] (1) As in verse 3 ταῖς ψυχαῖς ὑμῶν, so here πρὸς τὴν ἁμαρτίαν seems to hang doubtfully between two verbs, wanted by each. But again the rhythm decides in favour of the second. The antagonist is not *named* with the former verb. (In this respect compare the ἀντιδιατιθεμένους of 2 Tim. ii. 25.) *Not yet has your resistance gone to the length of*

5 *τίαν ἀνταγωνιζόμενοι· καὶ ἐκλέλησθε τῆς παρα-*
κλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται, Υἱέ μου,
μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου

martyrdom in your contest with sin. (2) The *aorist* sums the past life into a single act. See note on περιῆλθον, xi. 37. No part of the verb ἀντικαθιστάναι occurs elsewhere in the New Testament. But see Deut. xxxi. 21, καὶ ἀντικαταστήσεται ἡ ᾠδὴ αὕτη κατὰ πρόσωπον αὐτῶν (*omit* B) μαρτυροῦσα.

ἀνταγωνιζόμενοι] A classical word, found only here in the Septuagint or New Testament.

5. καὶ ἐκλέλησθε] *And ye have quite forgotten, &c.* Another classical word, found in the Greek Bible only here.

παρακλήσεως] See note on vi. 18, παράκλησιν.

ἥτις] *An exhortation which, &c.* See note on ii. 3, ἥτις.

διαλέγεται] The παράκλησις is personified. It *discourses* (*converses*) *with you as with sons.* The *persuasive* tone of Scripture is the point. For διαλέγεσθαι (absolutely, or with τι or περί τινος, τινὶ or πρός τινα), specially common in the Acts (where it occurs 10 times out of 13 in the New Testament), see Exod. vi. 27, οὗτοί εἰσιν οἱ διαλεγόμενοι πρὸς Φαραὼ βασιλέα Αἰγύπτου...αὐτὸς Ἀαρὼν καὶ Μωυσῆς. Isai. lxiii. 1, ἐγὼ διαλέγομαι δικαιοσύνην κ.τ.λ. Mark ix. 34, τί ἐν τῇ ὁδῷ διελογίζεσθε; ...πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων. Acts xvii. 2, 17. xviii. 4, 19. xix. 8, 9. xx. 7, 9. xxiv. 12, 25, διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης κ.τ.λ. Jude 9.

Υἱέ μου] Prov. iii. 11, 12. The only variation from the Septuagint is the insertion of μου after υἱέ.

μου] The author of the Book is of course the direct speaker (Prov. i. 1. iv. 1. &c.). But the Epistle bids us recognize in his voice that of God Himself.

μὴ ὀλιγώρει] This is the *first* danger, that of *indifference.* The second follows in the μηδὲ ἐκλύου.

ὀλιγώρει] Again a classical word (ὀλίγωρος, ὀλιγωρία, ὀλιγωρεῖν, from ὤρα, *care*) found only here in the Septuagint or New Testament. *Be not careless of. Think not slightingly of.* It is a warning against losing sight of the *religious* aspect of affliction, its divine origin, action, and purpose.

παιδείας] The *word* is coextensive with *education.* But of the *two parts* of education, *instruction* and *discipline,* παιδεία (in the biblical language) most often, though not exclusively (see Acts vii. 22. xxii. 3),

ὑπ' αὐτοῦ ἐλεγχόμενος· ὃν γὰρ ἀγαπᾷ Κύ- 6
ριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν

means the latter. See 1 Kings xii. 11, ὁ πατήρ μου ἐπαίδευσεν ὑμᾶς ἐν μάστιξιν, ἐγὼ δὲ παιδεύσω ὑμᾶς ἐν σκορπίοις (A, *varied in* B). Psalm cxviii. 18, παιδεύων ἐπαίδευσέ με ὁ Κύριος, καὶ τῷ θανάτῳ οὐ παρέδωκέ με. Jer. ii. 30, μάτην ἐπάταξα τὰ τέκνα ὑμῶν, παιδείαν οὐκ ἐδέξασθε· μάχαιρα κατέφαγε τοὺς προφήτας ὑμῶν...καὶ οὐκ ἐφοβήθητε. Luke xxiii. 16, 22, παιδεύσας οὖν αὐτὸν ἀπολύσω κ.τ.λ. (where St John in the parallel passage, xix. 1, has ἐμαστίγωσεν). 1 Cor. xi. 32, κρινόμενοι δὲ ὑπὸ τοῦ Κυρίου παιδευόμεθα. 2 Cor. vi. 9, ὡς παιδευόμενοι καὶ μὴ θανατούμενοι. 1 Tim. i. 20. Rev. iii. 19.

μηδὲ ἐκλύου] *Nor faint* (*lose heart*) *when thou art reproved by Him.* The second danger is that of *despondency.* Conscious of the divine *agency*, the sufferer is tempted to infer the divine *displeasure.* For ἐκλύεσθαι, see note on verse 3, ἐκλυόμενοι.

ἐλεγχόμενος] From the primary sense of *testing*, *putting to the proof*, ἐλέγχειν branches into its use with (1) *things* and (2) *persons.* Thus (1) *to expose:* as in John iii. 20, οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. Eph. v. 11, 13, μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε...τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται. Wisd. ii. 11, τὸ γὰρ ἀσθενὲς ἄχρηστον ἐλέγχεται. (2) *To convict* (John viii. 46, τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; xvi. 8. James ii. 9) or *reprove* (Lev. xix. 17, ἐλεγμῷ ἐλέγξεις τὸν πλησίον σου. Prov. ix. 8, ἔλεγχε σοφόν, καὶ ἀγαπήσει σε. x. 10, ὁ δὲ ἐλέγχων μετὰ παρρησίας εἰρηνοποιεῖ. Ecclus. xix. 13, &c., ἔλεγξον φίλον ...ἔλεγξον τὸν πλησίον κ.τ.λ. Luke iii. 19. 1 Tim. v. 20. 2 Tim. iv. 2. Tit. i. 13. &c.). Under this last head fall the passages in which, as here, a Divine Person is the reprover, and the reproof is not in word but in act. 2 Chron. xxvi. 20, καὶ γὰρ αὐτὸς ἔσπευσεν ἐξελθεῖν, ὅτι ἤλεγξεν αὐτὸν Κύριος. Rev. iii. 19, ἐγὼ ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω.

6. παιδεύει] See note on verse 5, παιδείας.

μαστιγοῖ] Matt. x. 17. xx. 19. xxiii. 34. Mark x. 34. Luke xviii. 33. John xix. 1. For the application of this strong word figuratively to God, see Job xxx. 21, χειρὶ κραταιᾷ με ἐμαστίγωσας. Psalm lxxxix. 32. Jer. v. 3, ἐμαστίγωσας αὐτούς, καὶ οὐκ ἐπόνεσαν. Another form of μαστιγοῦν is μαστίζειν (Num. xxii. 25. Wisd. v. 11. Acts xxii. 25).

7 παραδέχεται. εἰς παιδείαν ὑπομένετε· ὡς υἱοῖς
ὑμῖν προσφέρεται ὁ Θεός· τίς γὰρ υἱὸς ὃν οὐ

παραδέχεται] From the sense of *receiving along* (*by way of transmission*), as, for example, an *office* or an *inheritance*, or, again, a *statement* as *true*, or a *writing* as *genuine*, or an *instruction* as *authoritative* (compare Exod. xxiii. 1. Mark iv. 20. Acts xvi. 21. xxii. 18. 1 Tim. v. 19), comes that of *accepting* or *recognizing* a *person*, as duly accredited (Acts xv. 4, παρεδέχθησαν ἀπὸ τῆς ἐκκλησίας), or as being that which he calls himself. This last is the meaning here. *Every son whom He recognizes as such.*

7. εἰς] The change of reading, from εἰ to εἰς, appears to be certain. And indeed, with εἰ, ὑπομένετε should have been πάσχετε. For the point (with that reading) would be not the temper of the sufferer but the fact of the chastisement.

εἰς παιδείαν ὑπομ.] *Endure* (*exercise patience*) *unto* (*with a view to*) *discipline.* Or else, *It is with a view to discipline that ye exercise patience.* There is some difficulty in deciding between the imperative and the indicative. But I incline to the former. The exercise of patience seems better to suit precept than assertion. The indicative would rather suggest πάσχετε than ὑπομένετε. Read in the imperative, the clause is a call to patience under suffering on the ground of the *object* of suffering. *Suffering is for discipline: accept it in that view.*

ὑπομένετε] Everywhere else in this Epistle ὑπομένειν has an accusative. See note on x. 32. Here (with the altered reading) it is absolute. *To endure. To be patient.* And so in Matt. x. 22, ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. xxiv. 13. Mark xiii. 13. Rom. xii. 12. 2 Tim. ii. 12, εἰ ὑπομένομεν, καὶ συνβασιλεύσομεν. James v. 11. 1 Pet. ii. 20, εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε κ.τ.λ. There remain two examples of ὑπομένειν (absolute) in the simple sense of *staying behind* (Luke ii. 43. Acts xvii. 14).

ὡς υἱοῖς] *Suffering proves sonship.*

προσφέρεται] Of this classical use of προσφέρεσθαι (τινί), *to approach*, and so *to bear oneself towards, to deal with* or *behave towards*, this is the only instance in the Greek Bible.

τίς γὰρ υἱός] *If chastisement does not actually prove sonship, certainly the negative is true, that not to suffer is not to be a son.*

παιδεύει πατήρ; εἰ δὲ χωρίς ἐστε παιδείας, ἧς 8
μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι καὶ οὐχ
υἱοί ἐστε. εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν 9
πατέρας εἴχομεν παιδευτὰς καὶ ἐνετρεπόμεθα·

8. χωρίς ἐστε παιδ.] For χωρὶς εἶναί τινος, *to be* (or *exist*) *apart from*, see 1 Cor. xi. 11. Eph. ii. 12.

μέτοχοι] See note on i. 9, τοὺς μετόχους σου.

γεγόνασιν] *Have become*, in all past history and experience up to this day.

πάντες] *All* (*sons*). The argument requires this limitation.

ἄρα] *Then.* The position of ἄρα as the first word in the clause gives it a strong conclusive emphasis. See note on iv. 9, ἄρα (and passages there quoted).

νόθοι] The word νόθος is found only here in the New Testament. In the Septuagint, it occurs only (and in the form of an adjective) in Wisd. iv. 3.

9. εἶτα τοὺς μέν] *Submission to divine discipline is reasonable. We have all shown it towards* human *parents.* The sense of εἶτα is not quite clear. It *might* be regarded as what in classical works is known as the εἶτα *indignantis. Then is it so, that, whereas we reverenced the human discipline, we shall not submit to the divine?* But there is no instance of this use of εἶτα in the Greek Bible, and the latter clause (οὐ πολὺ μᾶλλον κ.τ.λ.) does not quite suit it. We are driven therefore to the sense of *next, further, again:* see Mark iv. 28, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρης σῖτος. In 1 Cor. xii. 5, 7, the manuscripts vary between εἶτα and ἔπειτα. We have no exactly parallel use in Scripture of εἶτα in *argument*, or succession of *thought*, which is what we want here.

τοὺς μέν] The μὲν stands as if the following clause were to be, τῷ δὲ πατρὶ τῶν πνευμάτων οὐ πολὺ μᾶλλον ὑποταγησόμεθα;

τῆς σαρκὸς...τῶν πνευμάτων] The contrast suggests (but does not decide) the Creationist and Traducianist controversy. So far as it goes, it *favours* the Creationist.

πατέρας] In xi. 23, πατέρες meant *parents.* See note there. Here the plural is explained by the plural ἡμῶν.

εἴχομεν] *Had them as* (*for*) *chastisers.* The construction is as in Matt. iii. 9, πατέρα ἔχομεν τὸν Ἀβραάμ. Luke iii. 8. Phil. iii. 17, ἔχετε τύπον ἡμᾶς.

παιδευτάς] Hos. v. 2, ἐγὼ δὲ παιδευτὴς ὑμῶν. Ecclus. xxxvii. 19, ἔστιν ἀνὴρ πανοῦργος

οὐ πολὺ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν

(*καὶ* B) *πολλῶν παιδευτής.* Rom. ii. 20, *παιδευτὴς ἀφρόνων.*

ἐντρεπόμεθα] From the literal sense of *ἐντρέπειν* (*τινά*), literally *to invert, to turn one in upon oneself*, and so *to change* in mind and feeling, specially *to make ashamed* (1 Cor. iv. 14, *οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα*), the middle (or passive) has the two senses, (1) *to be ashamed*, as in 2 Thess. iii. 14. Tit. ii. 8 (*ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ*), and (2) the weaker and gentler one, *to regard* or *reverence* (always with an accusative in biblical Greek, while the genitive is more classical), as in Matt. xxi. 37. Mark xii. 6. Luke xviii. 2, 4. xx. 13. Frequent in the Septuagint: Exod. x. 3, *ἕως τίνος οὐ βούλει ἐντραπῆναί με*; Wisd. ii. 10, *μηδὲ πρεσβυτέρου* (A, *πρεσβύτου* B) *ἐντραπῶμεν πολιὰς πολυχρονίους.* vi. 8. Often combined with *αἰσχύνεσθαι*, as Job xxxii. 21, *ἄνθρωπον γὰρ οὐ μὴ αἰσχυνθῶ, ἀλλὰ μὴν οὐδὲ βροτὸν οὐ μὴ ἐντραπῶ.* Sometimes with *ὑπό τινα* (Jud. iii. 30), *ἐπί τινι* (Ecclus. xli. 16), or *ἀπό τινος* (2 Kings xxii. 19. 2 Chron. xxvi. 12).

πολὺ μᾶλλον] Here and in verse 25 the revised text gives *πολὺ* for *πολλῷ*. St Paul (Rom. v. 9, 10, 15, 17. 1 Cor. xii. 22. 2 Cor. iii. 9, 11. Phil. i. 23. ii. 12) invariably uses *πολλῷ.*

ὑποταγησόμεθα] The tense makes it a single act; the voice suggests the passivity of the human being under the divine agency. *Shall we not suffer ourselves to be once for all subjected* (James iv. 7, *ὑποτάγητε οὖν τῷ Θεῷ*). For the exact form, see 1 Cor. xv. 28 (only).

τῷ πατρὶ τῶν πνευμάτων] *The Father of spirits.* In contrast with *σαρκὸς* above. The article probably expresses *universality* (*all spirits*), rather than *appropriation* (*our spirits*). See Num. xvi. 22, *Θεός, Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός.* Job xii. 10, *ἐν χειρὶ αὐτοῦ ψυχὴ πάντων τῶν* (A, *omit* B) *ζώντων, καὶ πνεῦμα πάσης σαρκὸς* (A, *παντὸς* B) *ἀνθρώπου.* Eccles. xii. 7, *καὶ τὸ πνεῦμα ἐπιστρέψει* (A, *-ψῃ* B) *πρὸς τὸν Θεὸν ὃς ἔδωκεν αὐτό.* Isai. xlii. 5, *καὶ διδοὺς πνοὴν τῷ λαῷ τῷ ἐπ' αὐτῆς, καὶ πνεῦμα τοῖς πατοῦσιν αὐτήν.* lvii. 16. Zech. xii. 1, *καὶ πλάσσων πνεῦμα ἀνθρώπου ἐν αὐτῷ.* The plural of *πνεῦμα* is comparatively rare. Sometimes it is required (1) by its connexion with a plural following, as in verse 23, *καὶ πνεύμασιν δικαίων τετελειωμένων.* 1 Cor. xiv. 32, *πνεύματα προφητῶν προφήταις ὑποτάσσεται.* In Psalm lxxvi. 12, the reading varies between *πνεύματα* (B) and *πνεῦμα* (A) *ἀρχόντων.* Sometimes (2) by the necessity of expressing *plurality*

πνευμάτων καὶ ζήσομεν; οἱ μὲν γὰρ πρὸς ὀλίγας 10
ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον, ὁ δὲ
ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἁγιό-

(as in combination with ἀκάθαρτα, πονηρά, πλάνα, &c., or as in 1 Pet. iii. 19, τοῖς ἐν φυλακῇ πνεύμασιν) or *variety* (as in 1 Cor. xii. 10, διακρίσεις πνευμάτων. 1 John iv. 1, δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ Θεοῦ ἐστίν).

καὶ ζήσομεν] *And have life.* See note on x. 38, ζήσεται.

10. οἱ μὲν γάρ] Reason for the *à fortiori* of verse 9. *The discipline of human parents is brief, and it is guided by a fallible judgment. The divine discipline has a gracious and glorious object, and it steadily makes for it.* The first point (πρὸς ὀλίγας ἡμέρας) is not expressly taken up in the contrasted clause. Even the other point (κατὰ τὸ δοκοῦν αὐτοῖς) is not *directly* met by the ἐπὶ and εἰς of the second clause. In both cases something is left to be supplied by the reader.

πρὸς ὀλίγας ἡμέρας] *For the brief period of childhood.* For the πρός, compare πρὸς καιρόν (Luke viii. 13. 1 Cor. vii. 5), πρὸς ὥραν (John v. 35. 2 Cor. vii. 8. Gal. ii. 5. Philem. 15), πρὸς καιρὸν ὥρας (1 Thess. ii. 17), πρὸς ὀλίγον (James iv. 14).

κατὰ τὸ δοκοῦν αὐτοῖς] *According to that which seemed good to them. Following their own judgment.* (Matt. xvii. 25, τί σοι δοκεῖ; xviii. 12, τί ὑμῖν δοκεῖ; &c.) There is no direct imputation of *caprice* or *passion*, only of *fallibility*, whether in the object or the method.

ἐπὶ τὸ συμφέρον] *In the direction of that which is expedient. For our good.* For ἐπί, see vi. 1, ἐπὶ τὴν τελειότητα φερώμεθα. For τὸ συμφέρον, 1 Cor. xii. 7, πρὸς τὸ συμφέρον. And for this highest idea of *expediency*, compare Matt. v. 29, 30. John xvi. 7. 2 Cor. viii. 10.

εἰς τὸ μεταλαβεῖν] *Unto our having partaken of.* The ἐπὶ expresses the *aim*, the εἰς the *result*. The *aim* of the divine discipline is our good, the *result* of it is our actual participation in the holiness of God Himself. For the thought, compare 2 Pet. i. 4, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως. The tense of μεταλαβεῖν points to the moment of the consummation of grace in glory. For μεταλαμβάνειν, see vi. 7, μεταλαμβάνει εὐλογίας. Acts ii. 46. xxvii. 33, 34. 2 Tim. ii. 6, τῶν καρπῶν μεταλαμβάνειν.

ἁγιότητος] Of the three forms, ἁγιότης, ἁγιωσύνη, ἁγιασμός, the third is the commonest (see note on verse 14). The

11 τητος αὐτοῦ. πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι᾽ αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.

xii. 11. *Or* πᾶσα μὲν.

second occurs three times in the New Testament (Rom. i. 4. 2 Cor. vii. 1. 1 Thess. iii. 13) and in four places of the Septuagint (Psalm xcvi. 6. xcvii. 12. cxlv. 5. 2 Macc. iii. 12). The first only here, and in the revised text of 2 Cor. i. 12 (where it takes the place of ἁπλότητι), and once in the Septuagint (2 Macc. xv. 2).

11. πᾶσα δέ] *And although discipline is always painful at the time, yet the knowledge of its eventual blessing should reconcile us to it.* The reading varies between δὲ and μέν. If probability may be taken into account, it certainly points rather to δέ. We have a μὲν and δὲ *following* in clear contrast; and a *foregoing* μέν, implying a *suppressed* δὲ to balance it, would anticipate the very antithesis which *they* both suggest and satisfy. Also it is not easy here to dispense with a connecting particle, the absence of which usually means either (1) the repetition (in explanation or expansion) of a former sentence, or (2) an intentional abruptness for the sake of emphasis; neither of which reasons seems appropriate here.

οὐ δοκεῖ χαρᾶς εἶναι] Either (1) *does not seem to belong to,* as its province or category. Or (2) *does not seem to be a matter of,* as its characteristic feature. See note on x. 39, οὐκ ἐσμὲν ὑποστολῆς.

λύπης...χαρᾶς] John xvi. 20, 21, 22.

καρπὸν ... δικαιοσύνης] The genitive is explanatory. *Fruit (consisting) of righteousness.* (1) The figurative use of καρπὸς, *produce* or *product,* is common in the Septuagint and New Testament. Thus Psalm lviii. 11, εἰ ἄρα ἐστὶ καρπὸς τῷ δικαίῳ. Prov. xi. 30, ἐκ καρποῦ δικαιοσύνης φύεται δένδρον ζωῆς. xiii. 2, ἀπὸ καρποῦ (A, καρπῶν B) δικαιοσύνης φάγεται ἀγαθός. Amos vi. 12 (13 B), ἐξεστρέψατε ...καρπὸν δικαιοσύνης εἰς πικρίαν. Luke iii. 8, καρποὺς ἀξίους τῆς μετανοίας. Rom. vi. 22, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν. Phil. i. 11, πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ. James iii. 18, καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται. &c. (2) The position of δικαιοσύνης is characteristic of the style of the Epistle. See notes on i. 1.

Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παρα- 12

vii. 4. &c. (3) For δικαιοσύνη in this most general sense, of the Christian *fulfilment of relations* towards God and man, see note on v. 13, λόγον δικαιοσύνης, and passages there quoted.

εἰρηνικόν] *Peaceful*, rather than *peaceable*. The latter, however, is its sense in the only other place of its occurrence in the New Testament, James iii. 17, ἡ δὲ ἄνωθεν σοφία ... εἰρηνική, ἐπιεικής, εὐπειθής κ.τ.λ. There the εἰρήνη suggested by it is that μετὰ πάντων (see below, verse 14), here it is that of the often repeated χάρις καὶ εἰρήνη of the opening prayer of the Epistles. In the Septuagint, εἰρηνικὸς occurs more than 40 times, (1) in the sense of *peaceable* (as, for example, Gen. xlii. 11, εἰρηνικοί ἐσμεν), or (2) in connexion with θυσία (expressed or understood), in that of the *peace-offering* (2 Sam. xxiv. 25, καὶ ἀνήνεγκεν ὁλοκαυτώσεις καὶ εἰρηνικάς. 1 Kings viii. 64, τὰ στέατα τῶν εἰρηνικῶν...τὰς θυσίας τῶν εἰρηνικῶν. Prov. vii. 14, θυσία εἰρηνική μοί ἐστι).

γεγυμνασμένοις] See note on v. 14, γεγυμνασμένα.

ἀποδίδωσιν] The literal sense of ἀποδιδόναι, *to give back*, as a sum owed (Matt. xviii. 25) or a thing or person put into one's hands (Luke iv. 20. ix. 42), is often extended into that of *giving as a thing due* (Rom. xiii. 7, ἀπόδοτε πᾶσιν τὰς ὀφειλάς), whether *earned* (Matt. xx. 8, ἀπόδος αὐτοῖς τὸν μισθόν), *promised* (2 Tim. iv. 8, ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος), *threatened* (Rev. xviii. 6, ἀπόδοτε αὐτῇ κ.τ.λ.), or *guaranteed in the order of nature or otherwise* (Lev. xxvi. 4, καὶ τὰ ξύλα τῶν πεδίων ἀποδώσει τὸν καρπὸν αὐτῶν). This last is the sense here. *Discipline yields righteousness as naturally as a tree yields its fruit.*

12. Διό] *Wherefore. Reconciled to suffering by all these considerations.*

τὰς παρειμένας κ.τ.λ.] Evidently a reminiscence of Isai. xxxv. 3, ἰσχύσατε, χεῖρες ἀνειμέναι καὶ γόνατα παραλελυμένα· παρακαλέσατε κ.τ.λ. In Ecclus. xxv. 23 we have the παρειμέναι of the text: χεῖρες παρειμέναι καὶ γόνατα παραλελυμένα.

παρειμένας ... παραλελυμένα] The two words, παριέναι (*to let go along*) and παραλύειν (*to loose along*), are found together, as here, in the same general sense of *relaxing* or *enfeebling*, in Deut. xxxii. 36, εἶδε γὰρ παραλελυμένους αὐτοὺς... καὶ παρειμένους. (1) For παριέναι, see also 2 Sam. iv. 1, καὶ πάντες οἱ ἄνδρες Ἰσραὴλ παρείθησαν. Jer. iv. 31, ἐκλυθήσεται καὶ παρήσει τὰς χεῖρας αὐτῆς. xx. 9, καὶ

13 λελυμένα γόνατα ἀνορθώσατε, καὶ τροχιὰς
ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ
14 χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον. εἰρήνην διώ-

xii. 13. *Or* ποιήσατε.

παρεῖμαι πάντοθεν, καὶ οὐ δύναμαι φέρειν. Ecclus. ii. 13, οὐαὶ καρδίᾳ παρειμένῃ. (2) For παραλύειν, Isai. xxiii. 9, Κύριος σαβαὼθ ἐβουλεύσατο παραλῦσαι πᾶσαν τὴν ὕβριν τῶν ἐνδόξων. Jer. xlvi. (xxvi. B) 15, οὐκ ἔμεινεν, ὅτι ὁ Κύριος παρέλυσεν αὐτόν. Ezek. vii. 27, καὶ αἱ χεῖρες τοῦ λαοῦ τῆς γῆς παραλυθήσονται. In the New Testament, it has the definite sense of *paralyzed.* Acts viii. 7, πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν. &c. And so παραλυτικός, Matt. iv. 24. &c.

γόνατα] Job iv. 4, γόνασι δὲ (A, τε B) ἀδυνατοῦσι περιέθηκας θάρσος (A, θ. π. B).

ἀνορθώσατε] Not in the passage quoted, and at first sight more appropriate to χεῖρας than to γόνατα. But it follows the latter, and must have the general sense of *setting right* rather than of *lifting up* or *making straight* (Luke xiii. 13). See Psalm xviii. 35, ἡ παιδεία σου ἀνώρθωσέ με. xx. 8, ἡμεῖς δὲ ἀνέστημεν καὶ ἀνωρθώθημεν. cxlv. 14, ἀνορθοῖ πάντας τοὺς κατερραγμένους.

13. καὶ τροχιάς] The reading of the revised text (ποιεῖτε instead of ποιήσατε) gets rid of an unpleasing and improbable hexameter line. The quotation is from Prov. iv. 26, ὀρθὰς τροχιὰς ποίει σοῖς ποσί, καὶ τὰς ὁδούς σου κατεύθυνε. Compare verse 11, ὁδοὺς γὰρ σοφίας διδάσκω σε, ἐμβιβάζω δέ σε τροχιαῖς ὀρθαῖς. The admonition is to straightforwardness and uprightness of conduct, in contrast with perverseness or crookedness (see verses 25 and 27, οἱ ὀφθαλμοί σου ὀρθὰ βλεπέτωσαν...μὴ ἐκκλίνῃς εἰς τὰ δεξιά, μηδὲ εἰς τὰ ἀριστερά κ.τ.λ.). The word τροχιὰ is found (in the Greek Bible) only in the Book of Proverbs, where it occurs five times.

ἵνα μή] The connexion would be quite obvious if instead of ὀρθὰς we had λείας, *level*, which is the rendering of the Hebrew in the Revised Version of the passage quoted. Lameness would be under no temptation to diverge from a *level* path. If *straight* is the idea, we can still see that lameness would prefer a short road to a circuitous one.

τὸ χωλόν] The reference is evidently to the weaker and faultier members of the Christian body, to whom example is

κετε μετὰ πάντων, καὶ τὸν ἁγιασμόν, οὗ χωρὶς
οὐδεὶς ὄψεται τὸν Κύριον· ἐπισκοποῦντες μή τις 15

everything. For a like use of the figure, see 1 Kings xviii. 21, ἕως πότε ὑμεῖς χωλανεῖτε ἐπ' ἀμφοτέραις ταῖς ἰγνύαις;

ἐκτραπῇ] 1 Tim. i. 6, ἐξετράπησαν εἰς ματαιολογίαν. v. 15, ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ. vi. 20. 2 Tim. iv. 4.

ἰαθῇ δὲ μᾶλλον] Is this *connected* with the τροχιὰς ὀρθὰς ποιεῖτε, as if the levelness (or else the directness) of the path would actually *contribute* to the healing? Or is it merely *appended* to it by way of completing the thought of the case in view—as if it were, *instead of being healed, as is most to be wished*? The answer is doubtful.

14. εἰρήνην διώκετε] A precept of *peace*, followed by a *larger* precept of *holiness*, which last is enforced by a prolonged passage of exhortation.

διώκετε] The idea is that of *pursuing a fugitive*. The grace in question is one difficult of attainment. Compare Rom. xii. 13, τὴν φιλοξενίαν διώκοντες. xiv. 19, τὰ τῆς εἰρήνης διώκωμεν. 1 Cor. xiv. 1, διώκετε τὴν ἀγάπην. 1 Thess. v. 15, τὸ ἀγαθὸν διώκετε. 1 Tim. vi. 11, ταῦτα φεῦγε, δίωκε δὲ δικαιοσύνην κ.τ.λ. 1 Pet. iii. 11 (from Psalm xxxiv. 14), ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν.

μετὰ πάντων] *In your dealings and relations with all men.* Rom. xii. 18, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες.

τὸν ἁγιασμόν] The article means *all* (rather than *that*). The form ἁγιασμὸς (like μακαρισμός, πειρασμός, ῥαντισμός, ὀδυρμός, &c.) indicates an *act* rather than a quality. In this it differs from the other two forms, ἁγιότης (verse 12) and ἁγιωσύνη. *Sanctification* rather than *holiness*. 'The bringing of the consecrated person into harmony of life and character with the consecration' (see note on ii. 11, ἁγιάζων ... ἁγιαζόμενοι). Rom. vi. 19, 22, παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν...ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν. 1 Cor. i. 30. 1 Thess. iv. 3, 4, 7, τοῦτο γάρ ἐστιν θέλημα τοῦ Θεοῦ, ὁ ἁγιασμὸς ὑμῶν...ἐν ἁγιασμῷ καὶ τιμῇ...οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ. 2 Thess. ii. 13, ἐν ἁγιασμῷ πνεύματος. 1 Tim. ii. 15, ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ σωφροσύνης. 1 Pet. i. 2.

οὗ χωρίς] Two Iambic lines follow. Accidental doubtless, perhaps unconscious, and yet strongly adverse to the idea of St Paul's authorship.

ὄψεται τὸν Κύριον] Matt. v. 8, μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. Rev.

ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ· μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ καὶ δι' αὐτῆς

xii. 15. *Or* διὰ ταύτης.

xxii. 4, καὶ ὄψονται τὸ πρόσωπον αὐτοῦ. Isai. xxxiii. 17, βασιλέα μετὰ δόξης ὄψεσθε, καὶ (*omit* B) οἱ ὀφθαλμοὶ ὑμῶν ὄψονται γῆν πόρρωθεν. Probably ὁ Κύριος is here *God* (see note on viii. 2). Otherwise we should add to the above quotations 1 John iii. 2, ὅτι ὀψόμεθα αὐτὸν καθώς ἐστιν. Rev. i. 7, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμός.

15. ἐπισκοποῦντες] The oversight here enjoined is evidently *mutual and brotherly*, not *official and ministerial*. Compare iii. 12, 13, βλέπετε, ἀδελφοί, μή ποτε ἔσται ἔν τινι ὑμῶν κ.τ.λ. In 1 Pet. v. 2, if ἐπισκοποῦντες is to be retained in the text (which is more than doubtful), the *latter* is its reference.

μή τις] Understand ᾖ, as in verse 16. *Lest there be any one* ὑστερῶν.

ὑστερῶν ἀπό] For ὑστερεῖν, see note on iv. 1, ὑστερηκέναι. With ἀπό, the sense may be not *falling short of, missing, failing to attain*, but *falling short from* (*as from a thing once attained*). And thus the warning will be that of 2 Cor. vi. 1, παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς. And the case contemplated will be that of Gal. v. 4, τῆς χάριτος ἐξεπέσατε.

μή τις ῥίζα] The words are from Deut. xxix. 18, μή τίς ἐστιν ἐν ὑμῖν ῥίζα [πικρίας] ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ. So the text stands in Field's edition. The Vatican omits πικρίας. Delitzsch quotes the Alexandrine Septuagint as reading πικρίας, and as having ἐνοχλῇ in place of ἐν χολῇ. He thinks that the reading there may have been *suggested* by the form of the quotation here. It is a difficult question. One thing we cannot suppose—that the writer to the Hebrews chose ἐνοχλῇ from its resemblance to ἐν χολῇ.

ῥίζα πικρίας] Deut. xxxii. 32, ἡ (*omit* B) σταφυλὴ αὐτῶν σταφυλὴ χολῆς, βότρυς πικρίας αὐτοῖς. Lam. iii. 19. Acts viii. 23, εἰς γὰρ χολὴν πικρίας...ὁρῶ σε ὄντα. The figure is that of a poisonous plant growing unnoticed in the field of the Christian community (Matt. xiii. 24, &c.).

ἄνω φύουσα] Isai. xxxvii. 31, φυήσουσι ῥίζαν κάτω, καὶ ποιήσουσι σπέρμα ἄνω.

ἐνοχλῇ] Like ὀχλεῖν (Tob. vi. 7, ἐάν τινα ὀχλῇ δαιμόνιον ἢ πνεῦμα πονηρόν κ.τ.λ. Acts v. 16), properly *to throng* or *crowd* one, and so *to annoy* or *trouble*, the compound ἐνοχλεῖν, properly perhaps ἐν ὄχλῳ (like δι' ὄχλου)

μιανθῶσιν οἱ πολλοί· μή τις πόρνος ἢ βέβηλος 16
ὡς Ἠσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ

xii. 16. *Or* ἀπέδετο.

εἶναί τινι, means *to be troublesome to*, with a dative or accusative, and sometimes *absolutely* (as here), *to be troublesome, to give trouble.* In the New Testament it occurs (besides) only in Luke vi. 18, where (as usually in the Septuagint) it is in the passive voice.

δι' αὐτῆς] Or διὰ ταύτης. The choice of reading is difficult, and not important. Compare v. 3, where, however, δι' αὐτὴν is decidedly preferable to διὰ ταύτην.

μιανθῶσιν] The word interprets the ῥίζα πικρίας above and prepares us for the μή τις πόρνος below. For μιαίνειν, see John xviii. 28 (illustrated by many applications of the word to ceremonial defilement in Levit. xiii. &c.). Tit. i. 15, πάντα καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις οὐδὲν καθαρόν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. Jude 8, σάρκα μὲν μιαίνουσιν κ.τ.λ.

οἱ πολλοί] *The many. The community* or *Christian society.* Rom. xii. 5, οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν Χριστῷ. 1 Cor. x. 17. And for the thought, compare 1 Cor. v. 6, οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ;

16. μή τις] Understand ᾖ, as above. It is not clear whether ὡς Ἠσαῦ refers to both words, or only to βέβηλος. Bengel's remark, *Libido et intemperantia cibi affines*, suggests the combination, and there is nothing in Esau's character to set against it. But charity, which has place even towards the dead, does not *add* to the Scripture record of evil.

βέβηλος] Derived from βάω, βαίνω, the application of βέβηλος is (1) to *things; open to the tread*, the opposite of ἅγιος, *sacred to God.* Thus Lev. x. 10, καὶ διαστεῖλαι ἀναμέσον τῶν ἁγίων καὶ τῶν βεβήλων, καὶ ἀναμέσον τῶν ἀκαθάρτων καὶ τῶν καθαρῶν. 1 Sam. xxi. 4, ἄρτοι βέβηλοι...ἄρτος ἅγιος (A, ἄρτοι ἅγιοι B). Ezek. xxii. 26. xliv. 23. 1 Tim. iv. 7. vi. 20. 2 Tim. ii. 16. Thence (2) to *persons; counting holy things common, irreligious*, first in Ezek. xxi. 25, καὶ σύ, βέβηλε, ἄνομε κ.τ.λ. 1 Tim. i. 9, ἀνοσίοις καὶ βεβήλοις.

ὡς Ἠσαῦ] The profaneness of Esau is inferred from one transaction, in which he not only deliberately preferred the present to the future, but also treated the religious privileges of the patriarchal family (the domestic priesthood, the promise itself, the ancestorship of the

17 *πρωτοτόκια ἑαυτοῦ. ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομῆσαι τὴν εὐλογίαν ἀπε-*

Messiah, &c.) as of no value in comparison with the satisfaction of a passing hunger.

ὃς ἀντὶ βρώσεως] Gen. xxv. 29—34, *Γεῦσόν με...ὅτι ἐκλείπω ...Ἀπόδου μοι σήμερον τὰ πρωτοτόκιά σου...Ἱνατί μοι ταῦτα τὰ πρωτοτόκια;...ἀπέδοτο δὲ Ἡσαῦ τὰ πρωτοτόκια αὐτοῦ* (A, *omit* B) *τῷ Ἰακώβ...καὶ ἔφαγε καὶ ἔπιε, καὶ ἀναστὰς ᾤχετο· καὶ ἐφαύλισεν Ἡσαῦ τὰ πρωτοτόκια.* For *βρῶσις* (*eating*), as distinguished from *βρῶμα* (*food*), see Rom. xiv. 17. 1 Cor. viii. 4, *περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων κ.τ.λ.* 2 Cor. ix. 10 (from Isai. lv. 10), *καὶ ἄρτον εἰς βρῶσιν.* Col. ii. 16, *μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ ἐν πόσει.* Gen. i. 29, *ὑμῖν ἔσται εἰς βρῶσιν.* ii. 9, *πᾶν ξύλον ὡραῖον εἰς ὅρασιν καὶ καλὸν εἰς βρῶσιν.* iii. 6. &c. And so here. *For a single meal.* In some places the distinction is less marked. John iv. 32, *ἐγὼ βρῶσιν ἔχω φαγεῖν κ.τ.λ.* vi. 27, 55, *μὴ τὴν βρῶσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν μένουσαν κ.τ.λ.* Psalm lxxviii. 30, *ἔτι τῆς βρώσεως αὐτῶν οὔσης ἐν τῷ στόματι αὐτῶν.* &c.

ἀπέδοτο] Or (in a later and debased form) *ἀπέδετο.* The classical sense of the middle voice of *ἀποδιδόναι*, to *give away for one's own gain, to sell,* is common in the Septuagint, beginning with the passage here referred to, Gen. xxv. 31, 33. In the New Testament, it occurs only here and in Acts v. 8 (*εἰπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε*) and vii. 9 (from Gen. xxxvii. 36), *τὸν Ἰωσὴφ ἀπέδοντο εἰς Αἴγυπτον.*

τὰ πρωτοτόκια] See notes (above) on *ὡς Ἡσαῦ*, and *ὃς ἀντὶ βρώσεως.* For the word, see also Gen. xxvii. 36. Deut. xxi. 17, *καὶ τούτῳ καθήκει τὰ πρωτοτοκεῖα.*

ἑαυτοῦ] The addition of *ἑαυτοῦ* aggravates the folly of the act.

17. *ἴστε γὰρ ὅτι*] *Be sure your sin will find you out. It was so with Esau. Late but surely the sale of the birthright was punished by the forfeiture of the blessing.*

ἴστε] See Eph. v. 5, *τοῦτο γὰρ ἴστε γινώσκοντες ὅτι κ.τ.λ.* James i. 19, *ἴστε, ἀδελφοί μου ἀγαπητοί.* (In both cases, the revised text. Only here in the received also. The common Hellenistic form is *οἴδατε*, which, however, does not occur in this Epistle.)

καὶ μ.] Either (1) *also*, as a further particular of the history. Or (2) *even*, taken closely with *μετέπειτα*. *Even afterwards.* So long after, that he

δοκιμάσθη, μετανοίας γὰρ τόπον οὐχ εὗρεν, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.

might have hoped that the early folly was forgotten and done with. The common chronology interposes more than 40 years between the two incidents.

θέλων κλ.] *When he willed* (*when it was his will*) *to inherit.* Something of the eager and impetuous character of Esau is perhaps noticeable in the expression.

τὴν εὐλογίαν] The narrative of Gen. xxvii. is the first example of the importance attached to the solemn benediction of an aged or dying patriarch (though indeed the received chronology places more than 40 years between Gen. xxvii. and the death of Isaac in Gen. xxxv. 29). Compare Gen. xlviii. xlix. Deut. xxxiii. In 1 Chron. v. 1, 2, the εὐλογία seems to be used as *synonymous* with the πρωτοτόκια. Reuben, though the πρωτότοκος, οὐκ ἐγενεαλογήθη εἰς πρωτοτόκια...ἡ εὐλογία (the *birthright*, Revised Version) τοῦ Ἰωσήφ. For the phrase κληρονομεῖν τὴν εὐλογίαν, see 1 Pet. iii. 9.

ἀπεδοκιμάσθη] The choice of the word implies that the mind of the sacred writer is rising above the historical narrative into a region of spiritual application. *Was rejected* brings in the thought of a greater than Isaac as the real agent, and a more momentous judgment than any earthly forfeiture as the real subject of warning. For ἀποδοκιμάζειν, see (1) Psalm cxviii. 22 (λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες κ.τ.λ.) with its frequent quotations or reminiscences in the New Testament (Matt. xxi. 42. Mark viii. 31. xii. 10. Luke ix. 22. xvii. 25. xx. 17. 1 Pet. ii. 4, 7), and (2) Jer. vi. 30, ἀργύριον ἀποδεδοκιμασμένον καλέσατε αὐτούς, ὅτι ἀπεδοκίμασεν αὐτοὺς Κύριος. vii. 29. xiv. 19. xxxi. (xxxviii. B) 37. Wisd. ix. 4, μή με ἀποδοκιμάσῃς ἐκ παίδων σου.

μετανοίας γάρ] The difficulty of the passage lies in two words, μετανοίας and αὐτήν. (1) Of μετάνοια in its uniform Scriptural sense, of *repentance* as distinguished from *regret* or *remorse* (see notes on vi. 1, μετανοίας, and vii. 21, μεταμεληθήσεται), there is not a trace in the Old Testament history of Esau. Its introduction here is due to the cause suggested in the note on ἀπεδοκιμάσθη, namely, the *application* of the narrative (in the mind of the sacred writer) to the case of the readers of the Epistle. To this *application* μεταμέλεια (the proper word for Esau) would have

18 Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ καὶ

been quite inadequate. But, even with μετάνοια, the terrible idea that *repentance itself was sought and was not to be found* is a mere perversion of the words. A μετανοίας τόπος, a *locus penitentiæ*, is not in the mind of the sinner but in the circumstances of his life. It is *room for repentance to operate in reversing the consequences of a sin.* This is what (in its lower meaning) Esau did not find: this is what (in its more awful sense) they cannot find who fling away their spiritual birthright and hope nevertheless to secure the final blessing. (2) To which word does αὐτὴν refer, the nearer μετανοίας or the more remote εὐλογίαν? There is no pretence for saying that Esau sought *repentance* and could not find it. What Esau sought with tears was the εὐλογία, and to it alone can αὐτὴν refer with any shadow of adherence to the history even if spiritualized into allegory. The simple explanation of the difficulty is that the words μετανοίας γὰρ τόπον οὐχ εὗρεν are practically parenthetical to the main sentence. *When he would fain have inherited the blessing, he was rejected (for he found no room for repentance to operate in undoing his old misdeed) though he sought the blessing earnestly with tears.*

μετὰ δακρύων] Gen. xxvii. 34, 38, ἀνεβόησε φωνὴν μεγάλην καὶ πικρὰν σφόδρα...ἀνεβόησε φωνῇ Ἠσαῦ καὶ ἔκλαυσε.

ἐκζητήσας αὐτήν] That is, τὴν εὐλογίαν. Gen. xxvii. 31, 34, 36, 38, ὅπως εὐλογήσῃ με ἡ ψυχή σου...εὐλόγησον δὴ κἀμέ, πάτερ...οὐχ ὑπελίπου μοι εὐλογίαν, πάτερ;...μὴ εὐλογία μία σοί ἐστι, πάτερ; εὐλόγησον δὴ κἀμέ, πάτερ. For ἐκζητεῖν, see note on xi. 6.

18. Οὐ γάρ] An urgent reason for the preceding earnest exhortation. *Very different is your position from that of your fathers at Sinai. They were gathered at a spot of alarm and portent, striking terror into the heart of the lawgiver himself. You are brought into direct communion with a God of love, revealed in a Mediator of grace and peace. In the same degree must your responsibility be greater than theirs.* The general thought is that of ii. 2, 3. See also Rom. vi. 14, ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει, οὐ γάρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν.

προσεληλύθατε] Deut. iv. 11, καὶ προσήλθετε καὶ ἔστητε ὑπὸ τὸ ὄρος.

ψηλαφωμένῳ] The great manuscripts omit ὄρει (which nevertheless verse 22, with its emphasis on Σιών, seems almost to presuppose), and leave only the alternative explanation, (1)

κεκαυμένῳ πυρὶ καὶ γνόφῳ καὶ ζόφῳ καὶ θυ-
έλλῃ καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων, 19
ἧς οἱ ἀκούσαντες παρῃτήσαντο μὴ προστε-

a thing handled (or *for handling, a palpable* or *material object*) *and a thing kindled with fire*, or (2) *a fire handled* (*palpable*) *and kindled.* In favour of (2), no doubt κεκαυμένῳ *might* agree with πυρί, *a kindled fire* (Psalm l. 3, πῦρ ἐναντίον αὐτοῦ καυθήσεται κ.τ.λ., and πῦρ καιόμενον frequently). But (*a*) πῦρ ψηλαφώμενον is so strange a combination, and (*b*) the phrase καίεσθαι πυρὶ is so frequent in this connexion (see Deut. iv. 11, καὶ τὸ ὄρος ἐκαίετο πυρὶ ἕως καρδίας (*omit* B) τοῦ οὐρανοῦ. v. 23. ix. 15), that we must prefer (1) to (2). The verb ψηλαφᾶν (from ψάω, *to touch* or *rub*) has two main uses, (1) *to feel* (as in Gen. xxvii. 12, 21, 22. Luke xxiv. 39. 1 John i. 1), (2) *to feel after*, as a thing groped for in the dark (as in Deut. xxviii. 29, καὶ ἔσῃ ψηλαφῶν μεσημβρίας, ὡς εἰ ψηλαφήσαι ὁ τυφλὸς (A, εἴ τις ψ. τ. B) ἐν τῷ σκότει. Isai. lix. 10, ψηλαφήσουσιν ὡς τυφλοὶ τοῖχον κ.τ.λ. Acts xvii. 27, ζητεῖν τὸν Θεόν, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὕροιεν κ.τ.λ.). Here probably the former is the sense (in consideration of the κεκαυμένῳ πυρί), though the γνόφῳ καὶ ζόφῳ might favour the latter (*an object felt* or *groped for in the darkness*).

γνόφῳ] *Gloom.* From νέφος. It occurs only here in the New Testament, but is frequent in the Septuagint, as in Exod. x. 22, καὶ ἐγένετο σκότος, γνόφος, θύελλα ἐπὶ πᾶσαν γῆν Αἰγύπτου τρεῖς ἡμέρας. xx. 21, Μωυσῆς δὲ εἰσῆλθεν εἰς τὸν γνόφον, οὗ ἦν ἐκεῖ (*omit* B) ὁ Θεός. See also Exod. xix. 16, καὶ νεφέλη γνοφώδης ἐπ' ὄρους Σινᾶ.

ζόφῳ] *Mist.* Akin to ζέφυρος (a wind often represented as stormy and rainy). The revised text reads ζόφῳ for σκότει. The word does not occur in the Septuagint. In the New Testament, see 2 Pet. ii. 4, 17, σειροῖς ζόφου...ὁ ζόφος τοῦ σκότους. Jude 6, 13.

θυέλλῃ] *Storm.* From θύειν, *to rush* (formed like ἄελλα from ἄειν). It occurs only here in the New Testament. In the Septuagint, only in Exod. x. 22 (quoted above). Deut. iv. 11, σκότος, γνόφος, θύελλα. v. 22.

19. σάλπιγγος ἤχῳ] Exod. xix. 16, 19, φωνὴ τῆς σάλπιγγος ἤχει μέγα...ἐγίνοντο δὲ αἱ φωναὶ τῆς σάλπιγγος προβαίνουσαι ἰσχυρότεραι σφόδρα. xx. 18, καὶ τὴν φωνὴν τῆς σάλπιγγος.

φωνῇ ῥημάτων] Deut. iv. 12, καὶ ἐλάλησε Κύριος πρὸς ὑμᾶς [ἐν τῷ ὄρει] ἐκ μέσου τοῦ πυρός· φωνὴν ῥημάτων (ἣν B)

20 θῆναι αὐτοῖς λόγον· οὐκ ἔφερον γὰρ τὸ δια-
στελλόμενον, Κἂν θηρίον θίγῃ τοῦ ὄρους,

ὑμεῖς ἠκούσατε, καὶ ὁμοίωμα οὐκ εἴδετε, ἀλλ' ἢ φωνήν.

ἧς οἱ ἀκούσαντες] See Exod. xx. 19, *καὶ εἶπαν πρὸς Μωυσῆν, Λάλησον σὺ ἡμῖν, καὶ μὴ λαλείτω πρὸς ἡμᾶς ὁ Θεός, μήποτε ἀποθάνωμεν.*

παρῃτήσαντο] Of the two uses of *παραιτεῖσθαι* (both classical), the positive and the negative, (1) *to beg something of another* (*τί τινα* or *ἀπὸ* or *παρά τινος*), and (2) *to beg off from oneself* (whether *τι* or *τινά*), *to deprecate, decline* or *refuse*, the former is found in the Septuagint, 1 Sam. xx. 6, 28 (*παραιτούμενος παρῃτήσατο ἀπ' ἐμοῦ Δαυὶδ δραμεῖν...παρῄτηται Δαυὶδ παρ' ἐμοῦ ἕως εἰς Βηθλεὲμ τ. π. αὐτοῦ πορευθῆναι*) and Esth. iv. 8, but only the latter in the New Testament. See verse 25. Also Luke xiv. 18, 19. Acts xxv. 11, *οὐ παραιτοῦμαι τὸ ἀποθανεῖν.* 1 Tim. iv. 7. v. 11. 2 Tim. ii. 23. Tit. iii. 10. Here, literally, *which voice they who heard deprecated any word being added to them*, that is, *begged that no further word should be spoken to them.*

μή] The Sinaitic manuscript omits *μή*. Its insertion after *παρῃτήσαντο* (to express the *negative result*) is idiomatic, but not indispensable.

προστεθῆναι] The phrase is evidently suggested by Deut. v. 25, *ἐὰν προσθῶμεν ἀκοῦσαι ἡμεῖς* (A, *προσθώμεθα ἡ. ἀκ.* B) *τὴν φωνὴν Κυρίου τοῦ Θεοῦ ἡμῶν ἔτι, καὶ ἀποθανούμεθα.* xviii. 16, *κατὰ πάντα ὅσα ᾐτήσω ...λέγοντες, Οὐ προσθήσομεν τοῦ* (*omit* B) *ἀκοῦσαι τὴν φωνὴν Κυρίου κ.τ.λ.*

20. *οὐκ ἔφερον γάρ*] For this sense of *φέρειν* (*to endure*), see Rom. ix. 22, *ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς.* Also Deut. i. 12, *πῶς δυνήσομαι φέρειν μόνος* (*μ. φ.* B) *τὸν κόπον ὑμῶν κ.τ.λ.* Jer. xliv. (li. B) 22, *οὐκ ἠδύνατο Κύριος ἔτι φέρειν ἀπὸ προσώπου πονηρίας πραγμάτων ὑμῶν.*

τὸ διαστελλόμενον] In the Septuagint *διαστέλλειν* is used in all voices, active, middle, and passive. From its original sense *to put asunder, set apart, separate* (as Gen. xxx. 35. Num. viii. 14, *τοὺς Λευίτας.* xvi. 9. Deut. xix. 7, *τρεῖς πόλεις.* 1 Chron. xxiii. 13, *διεστάλη Ἀαρὼν ...τοῦ θυμιᾶν κ.τ.λ.* Ruth i. 17. &c.), it passes into various modifications, such as *to disperse* or *scatter* (Psalm lxviii. 14. Mic. v. 8), *to specify* (Gen. xxx. 28 *τὸν μισθόν σου.* Lev. v. 4, *μεθ' ὅρκου.* &c.), or *explain* (Neh. viii. 8); and in the middle voice *to state clearly, to give explicit warning* (Ezek. iii. 18, &c., οὐ

λιθοβοληθήσεται· καὶ (οὕτω φοβερὸν ἦν τὸ 21
φανταζόμενον) Μωυσῆς εἶπεν, Ἔκφοβός εἰμι
καὶ ἔντρομος· ἀλλὰ προσεληλύθατε Σιὼν ὄρει 22

xii. 21. *Or* ἔκτρομος.

διεστείλω αὐτῷ, οὐδὲ ἐλάλησας (*omit* οὐδὲ ἐλ. B) τοῦ διαστείλασθαι τῷ ἀνόμῳ κ.τ.λ.). In the New Testament it is only used (elsewhere) in the middle voice, and always in the sense of *explicitly* or *distinctly commanding*. Mark v. 43, καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς κ.τ.λ. vii. 36. viii. 15, καὶ διεστέλλετο αὐτοῖς λέγων κ.τ.λ. ix. 9. Acts xv. 24, οἷς οὐ διεστειλάμεθα. Even here it has been proposed to give a middle instead of a passive sense, *that* (*word*) *which charged* or *commanded*. But the passive is simpler, *that which was being* (*repeatedly*) *commanded*. And in one passage of the Septuagint (2 Macc. xiv. 28) we have a clear passive (τὰ διεσταλμένα) in this sense.

Κἂν θηρίον] A somewhat loose quotation of Exod. xix. 12, 13, προσέχετε ἑαυτοῖς τοῦ ἀναβῆναι εἰς τὸ ὄρος καὶ θιγεῖν τι αὐτοῦ...οὐχ ἅψεται αὐτοῦ χείρ· ἐν γὰρ λίθοις λιθοβοληθήσεται, ἢ βολίδι κατατοξευθήσεται· ἐάν τε κτῆνος, ἐάν τε ἄνθρωπος, οὐ ζήσεται.

θηρίον] Used by classical writers for any animal, even for fishes. Here substituted for the Septuagint rendering κτῆνος, for which see 1 Cor. xv. 39, ἀνθρώπων...κτηνῶν...πτηνῶν...ἰχθύων.

21. καί] The words οὕτω—φανταζόμενον are parenthetical. The καὶ belongs to Μωυσῆς εἶπεν.

τὸ φανταζόμενον] *The sight presented*. The verb φαντάζειν (from φαντός) is *to make visible*. Wisd. vi. 17 (16 B), καὶ ἐν ταῖς τρίβοις φαντάζεται αὐτοῖς εὐμενῶς. Hence φαντασία, *display* (Acts xxv. 23. Hab. ii. 18, φαντασίαν ψευδῆ. &c.), sometimes *lightning* (Zech. x. 1), and φάντασμα, *an apparition* or *spectre* (Matt. xiv. 26. Mark vi. 49. Wisd. xvii. 14).

Ἔκφοβός εἰμι] Deut. ix. 19, καὶ ἔκφοβός εἰμι διὰ τὴν ὀργὴν καὶ τὸν θυμόν (A, τ. θ. κ. τ. ὀ. B), ὅτι παρωξύνθη Κύριος ἐφ' ὑμῖν. But this was said at a later time and on a different occasion. And the words καὶ ἔντρομος (or ἔκτρομος, the reading of the Sinaitic manuscript) are nowhere found used by Moses. For ἔντρομος, see Acts vii. 32, ἔντρομος δὲ γενόμενος Μωυσῆς (at the burning bush) οὐκ ἐτόλμα κατανοῆσαι. xvi. 29, καὶ ἔντρομος γενόμενος προσέπεσεν τῷ Π. καὶ Σ. Dan. x. 11, ἀνέστην ἔντρομος.

22. ἀλλὰ προσεληλ.] Con-

καὶ πόλει Θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ,

trast of the Christian with the Jewish standing. *Unlike the Hebrew nation, just escaped from the house of bondage, and now assembled at the foot of Sinai, amidst manifestations of the divine presence which struck terror into the hearts alike of the people and of their leader, you are brought into closest contact, for present comfort and converse, with a holy and heavenly community*, of which seven characteristics are particularized in the clauses which follow. And first its *home*.

προσεληλύθατε] This perfect is too commonly read as a future, and the whole description relegated into a world beyond death. The effect is an utter misconception of the thought of the writer, and a miserable dwarfing and stunting of the Christian life alike in its privileges and in its duties. The first thought is, *You are already in heaven*. The second, *What is your society there?* Compare Eph. i. 3, ὁ εὐλογήσας ἡμᾶς...ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ. ii. 6, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ. Phil. iii. 20, ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει. Col. iii. 3, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ.

Σιὼν ὄρει] In the 23 passages of the Septuagint where the two words are combined the order is uniformly ὄρος Σιὼν (with whatever slight variations in the presence or absence of the article), and not Σιὼν ὄρος. Evidently here the '*Zion mountain*' is mentally contrasted with another, the '*Sinai mountain*.' And thus the omission of ὄρει in the revised text of verse 18 is virtually supplied. For the thought, compare Isai. ii. 3, δεῦτε καὶ ἀναβῶμεν εἰς τὸ ὄρος τοῦ (*omit* B) Κυρίου...ἐκ γὰρ Σιὼν ἐξελεύσεται νόμος, καὶ λόγος Κυρίου ἐξ Ἱερουσαλήμ. For Σιὼν here (in the New Testament almost always in quotations from the Septuagint, as Matt. xxi. 5. John xii. 15. Rom. ix. 33. xi. 26. 1 Pet. ii. 6), compare Rev. xiv. 1, καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἑστὸς ἐπὶ τὸ ὄρος Σιών.

καὶ πόλει] It is a mistake to treat this as a new particular, distinct from Σιὼν ὄρει. Mount Zion and Jerusalem are not to be made two separate things (as, for instance, the one the type of the divine presence itself, and the other, that of the divine beatific manifestation, see note on viii. 2, τῶν ἁγίων...καὶ τῆς σκηνῆς), but rather, *Mount Zion and* (*on it*) *the holy city*. In confirmation of this identity of Σιὼν and πόλις, see, for example, Isai. lx. 14, καὶ κληθήσῃ πόλις Κυρίου, Σιὼν (A, π. Σ. B) ἁγίου Ἰσραήλ.

καὶ μυριάσιν ἀγγέλων πανηγύρει, καὶ ἐκκλησίᾳ 23

πόλει Θεοῦ ζῶντος, Ἰ.] See Matt. v. 35, μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως. Rev. iii. 12, τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερουσαλήμ, ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου.

Ἱερουσαλήμ] Of the two forms Ἱερουσαλὴμ and Ἱεροσόλυμα, the former only is used in the Septuagint, until we reach the Apocrypha, where both are found (in 1 Macc. only the former, in 2 Macc. only the latter). St Paul uses only the former, except in Gal. i. 17, 18, and ii. 1. St John only the latter, except in Rev. iii. 12. xxi. 2, 10. In St Matthew and St Mark Ἱεροσόλυμα predominates, in St Luke and the Acts Ἱερουσαλήμ, though both forms are found in all these.

ἐπουρανίῳ] Applied to Jerusalem here only. But see quotation in a former note from Rev. iii. 12. Also Rev. xxi. 2. καὶ τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινήν, εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ. Compare Gal. iv. 26, ἡ δὲ ἄνω Ἱερουσαλὴμ κ.τ.λ. For ἐπουράνιος, see note on iii. 1.

καὶ μυριάσιν] There are three possible combinations of the words which follow. (1) The first of these is preferred by the Authorized Version and adopted by the Revised: καὶ μυριάσιν ἀγγέλων, πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων κ.τ.λ., *and to tens of thousands of Angels, to a πανήγυρις and ἐκκλησία of the firstborn.* (2) The second is, καὶ μυριάσιν, ἀγγέλων πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων κ.τ.λ., *and to tens of thousands, even (a) a πανήγυρις of Angels and (b) an ἐκκλησία of the firstborn* (making μυριάσιν include *both* the πανήγυρις ἀγγέλων *and* the ἐκκλησία πρωτοτόκων). (3) The third is, καὶ μυριάσιν ἀγγέλων πανηγύρει, καὶ ἐκκλησίᾳ πρωτοτόκων, *and to tens of thousands, even a πανήγυρις of Angels; and to an ἐκκλησία of the firstborn* (restricting the μυριάσιν to the πανήγυρις ἀγγέλων, and making καὶ ἐκκλησίᾳ begin a new item of enumeration). Of these, the first breaks the uniformity of the clauses, each one of which (after the first) begins with a καί, and also involves the cumbersome and inelegant combination of the words πανηγύρει καὶ ἐκκλησίᾳ for πρωτοτόκων to depend upon. The second strikes the ear as prosaic in its formal distribution of μυριάσιν into two constituents: also the two constituents seem to have no *special* point of connexion which could justify the severance of the πρωτότοκοι from a subsequent particular, that of the πνεύματα δικαίων τετελειωμένων. On the whole, the third seems the best. The combination of μυριάσιν with ἀγγέλων

πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς, καὶ

πανηγύρει alone presents no real difficulty—*tens of thousands, even a πανήγυρις of Angels*—and it leaves to each of the six clauses after the first its own καὶ to open it.

μυριάσιν] We have the same word in connexion with Angels in Deut. xxxiii. 2, Κύριος ἐκ Σινᾶ ἥκει...σὺν μυριάσι Κ., ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ. Psalm lxviii. 17, τὸ ἅρμα τοῦ Θεοῦ μυριοπλάσιον, χιλιάδες κ.τ.λ. Dan. vii. 10, χίλιαι χιλιάδες ἐλειτούργουν αὐτῷ, καὶ μύριαι μυριάδες παρειστήκεισαν αὐτῷ. Jude 14, ἰδοὺ ἦλθεν Κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ. Rev. v. 11, ἤκουσα φωνὴν ἀγγέλων πολλῶν...καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων κ.τ.λ.

πανηγύρει] By derivation (πᾶς, ἀγείρω), *a general assembly:* but by usage, *an assembly gathered for a festival, a festal throng.* See Ezek. xlvi. 11, ἐν ταῖς ἑορταῖς καὶ ἐν ταῖς πανηγύρεσιν κ.τ.λ. Hos. ii. 11, πάσας τὰς εὐφροσύνας αὐτῆς, τὰς (*omit* B) ἑορτὰς αὐτῆς...καὶ πάσας τὰς πανηγύρεις αὐτῆς. ix. 5, τί ποιήσετε ἐν ἡμέρᾳ (-ραις B) πανηγύρεως, καὶ ἐν ἡμέραις (-ρᾳ B) ἑορτῆς τοῦ Κυρίου; Amos v. 21, ἀπῶσμαι ἑορτὰς ὑμῶν, καὶ οὐ μὴ ὀσφρανθῶ θυσίας ἐν ταῖς πανηγύρεσιν ὑμῶν. And so the verb (πανηγυρίζειν) in Isai. lxvi. 10, εὐφράνθητε ἅμα Ἱερουσαλήμ (A, -ητι Ἱ. B), καὶ πανηγυρίσατε ἐν αὐτῇ ... χαρῆτε ἅμα αὐτῇ κ.τ.λ. Thus the word, so suitable to the Angels, would be far less suitable to the πρωτότοκοι as explained in the next verse. For the statement, προσεληλύθατε ἀγγέλων πανηγύρει, see the passages which speak of the present ministry of Angels, Heb. i. 14, and notes there. *In that heavenly city which is already your home you have a host of sympathizing friends in those unfallen spirits who behold the face of your Father. They are there, not in selfish repose, but in perpetual ministry for sinful and suffering mankind. They have charge concerning you in your perilous pilgrimage, invisible helpers and guardians in your hours of loneliness and temptation.*

23. καὶ ἐκκλησίᾳ πρωτ.] A third particular of the Christian's present access. *And to a living assembly of firstborn sons enrolled already in heaven.* It is a thought of comfort. *You are not alone. You are in communion and fellowship, even here on earth, with a great multitude which no man can number. And though on earth all is change, tumult, warfare, temptation, yet be of good cheer, the Lord knoweth them that are His, knows them by name.* For ἐκκλησία, see note on ii. 12, ἐκκλησίας. The word *might* include all Christian people

κριτῇ Θεῷ πάντων, καὶ πνεύμασιν δικαίων τετε-

whether dead or living, whether living or yet unborn. But the separate mention of *the spirits of righteous men perfected*, as well as the emphatic ἀπογεγραμμένων (*enrolled*, not yet τετελειωμένων), gives to *the church of the firstborn* the distinctive sense of the Christian *living*, *the true Church on earth*.

πρωτοτόκων] Evidently the point of the title lies in the *devotion* or *consecration to God* of the firstborn sons under the law. Exod. xiii. 2, ἁγίασόν μοι πᾶν πρωτότοκον πρωτογενὲς...ἐν τοῖς υἱοῖς Ἰσραήλ. xxii. 29, τὰ πρωτότοκα τῶν υἱῶν σου δώσεις ἐμοί. Num. iii. 13. viii. 17. xviii. 15. &c.

ἀπογεγραμμένων] *Enrolled* (*registered*) *in heaven*, not yet arrived there in personal presence. The word ἀπογράφειν occurs in Jud. viii. 14. Prov. xxii. 20. Luke ii. 1, 5. (Also ἀπογραφή, 2 Macc. ii. 1. Luke ii. 2. Acts v. 37.) For the numbering of the firstborn, and the substitution of the Levites for them as the special property of God, see Num. iii. 40, &c., ἐπίσκεψαι πᾶν πρωτότοκον ἄρσεν τῶν υἱῶν Ἰσραήλ...λάβε τοὺς Λευίτας ἀντὶ πάντων τῶν πρωτοτόκων κ.τ.λ.

ἀπογεγρ. ἐν οὐρανοῖς] The idea of *a record of names kept in heaven* is found first in Exod. xxxii. 32, 33, ἐξάλειψον κἀμὲ (-ψόν με B) ἐκ τῆς βίβλου σου ἧς ἔγραψας. Psalm lxix. 28. Isai. iv. 3, ἅγιοι κληθήσονται πάντες οἱ γραφέντες εἰς ζωὴν ἐν Ἱερουσαλήμ. Dan. xii. 1, ἐν τῷ καιρῷ ἐκείνῳ σωθήσεται ὁ λαός σου, πᾶς ὁ εὑρεθεὶς [ὁ] γεγραμμένος (πᾶς ὁ γεγρ. B) ἐν τῇ βίβλῳ. Luke x. 20, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς. Phil. iv. 3, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς. Rev. iii. 5, καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς. xiii. 8, ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου. xvii. 8. xx. 12, καὶ ἄλλο βιβλίον ἠνοίχθη, ὅ ἐστιν τῆς ζωῆς. xxi. 27.

καὶ κριτῇ Θ. π.] A fourth particular. *You have not to live in dread of a future terrible experience of a judgment anxious and precarious: you are already come to the Judge of all, and He is already your God.* The thought of the militant Church is followed by the thought of *God the Judge of all*, both as the *discerner* of the true among the professing (a note of warning), and as the *avenger* of the true Church, now under persecution and temptation (a note of comfort). The construction of the words ought not to have been doubted: Θεῷ is interposed between κριτῇ and πάντων, in the characteristic style of the Epistle, which loves trajection,

24 λειωμένων, καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ
αἵματι ῥαντισμοῦ κρεῖττον λαλοῦντι παρὰ τὸν

and with an intimacy of connexion which adds to the force of the whole. For *God the Judge*, see James iv. 12, εἷς ἐστιν νομοθέτης καὶ κριτής.

καὶ πνεύμασιν] A fifth particular. *Not only have you present access, for sympathy and communion, to 'the whole congregation of Christian people dispersed throughout the world': that access, that advent, is yours also to the faithful departed. Their good example is your heirloom; their safe arrival in the home of the blessed is the pledge and warrant of yours. And not only thus. Already in worship and communion you meet and are at one with them.*

πνεύμασιν] The distinctive word for the spiritual being of the intermediate state. Compare 1 Pet. iii. 19 (τοῖς ἐν φυλακῇ πνεύμασιν), the only true parallel, though widely different in context. A comparison of Rev. vi. 9 will show the propriety of the choice of πνεύματα here. *There* are seen the ψυχαί, the martyred *lives*, ὑποκάτω τοῦ θυσιαστηρίου, crying for satisfaction. *Here* the advent of the Christian is to the *spirits* awaiting in a paradise of blessedness the consummation of resurrection.

δικαίων] *Righteous*, in the sense of St Paul (Rom. i. 17. v. 19) and of this Epistle (x. 38. xi. 4).

τετελειωμένων] *Consummated*, in reference to the education of this life, its trials and perils. *Safe for ever.* Still waiting the τελείωσις of resurrection and glory. See notes on ii. 10 (τελειῶσαι) and xi. 40 (τελειωθῶσιν).

24. καὶ διαθήκης] A sixth particular. The thought of the *perfected righteous* suggests that of the Saviour to whom all their happiness is due. *The Saviour is not only ὁ ἐρχόμενος, you already προσεληλύθατε to Him* (John vi. 35).

διαθήκης] See note on vii. 22.

νέας] See note on viii. 8, καινήν. The Gospel διαθήκη, which is καινή as being new in kind, is also νέα as being (1) *recent* (in comparison with the Mosaic covenant) in time, and (2) ever *fresh* and *young* in virtue of an ever replenishing (because eternal) life.

μεσίτῃ] See note on viii. 6, μεσίτης.

Ἰησοῦ] The *human* name, so full of the *saving* character (Matt. i. 21, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν), so attractive therefore to the struggling and militant Church.

Ἄβελ. βλέπετε μὴ παραιτήσησθε τὸν λα- 25
λοῦντα. εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς

καὶ αἵματι] A seventh and last particular. *In having come to Jesus you have come also to that atoning blood, which, unlike another of which the old Scripture tells, cries for mercy, not for vengeance, upon the soul that has sinned.*

αἵμ. ῥαντισμοῦ] *A blood of (for) sprinkling.* That is, *designed and available for application to the human conscience clogged and defiled by the sense of sin.* Compare 1 Pet. i. 2, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ. There the blood is spoken of in its *use*, here in its *purpose*. For ῥαντίζειν and ῥαντισμός, see note on ix. 13. The two principal rites of sprinkling of blood in the law of Moses (besides that prescribed in the consecration of the high-priest, for which see notes on x. 22) were those of the purification of the leper (Lev. xiv. 7, &c.), and of the person defiled by contact with death (for which see notes on ix. 13). No two types could be more helpful for the understanding of the present passage. For αἷμα itself, see note on ix. 14, τὸ αἷμα τοῦ Χριστοῦ.

κρεῖττον λαλοῦντι] *Speaking a better thing than Abel* when he, being dead, yet by his blood cried to God against his murderer. The word is βοᾷ (evidently inappropriate here) in Gen. iv. 10, but λαλεῖ in Heb. xi. 4. And λαλεῖν may have been chosen here in preparation for the λαλοῦντα of verse 25, and in allusion to the frequent use of λαλεῖν in reference to the voice on Sinai. See, for example, Exod. xx. 1, 19, 22. Deut. iv. 12, 33. &c.

25. βλέπετε] See note on iii. 12, βλέπετε, ἀδελφοί.

παραιτήσησθε] See note on verse 19, παρῃτήσαντο. Here with an accusative of the *person* refused, as in 1 Tim. v. 11 (χήρας) and Tit. iii. 10 (αἱρετικὸν ἄνθρωπον).

τὸν λαλοῦντα] *In Christ and the Gospel*, in contrast with the λαλῶν at Sinai in terror and judgment.

εἰ γὰρ ἐκεῖνοι] For the argument, see ii. 2, 3, εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος κ.τ.λ.

ἐκεῖνοι] See iv. 2, ἐκείνους.

ἐξέφυγον] For this ἐκφεύγειν (without explanation of the thing to be dreaded), see ii. 3, πῶς ἡμεῖς ἐκφευξόμεθα κ.τ.λ.

ἐπὶ γῆς π. τὸν χ.] Instead of τὸν ἐπὶ γῆς χ. π. This is shown by the τὸν ἀπ' οὐρανῶν which follows. For this inverted order (characteristic of the Epistle), see note on xii. 11, δικαιοσύνης.

παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μᾶλλον
26 *ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι. οὗ ἡ*
φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγ-

xii. 25. *Or οὐρανοῦ.*

παραιτησάμενοι] In the *innocent* (Deut. v. 28, *ὀρθῶς... ἐλάλησαν*) 'deprecation' of the direct divine speaking at Sinai the sacred writer sees *prefigured* the *sinful* refusals of the voice of God in the onward history of Israel, and draws a note of warning from them for Christian days.

τὸν χρηματίζοντα] *Him who dealt with them.* See note on viii. 5, *κεχρημάτισται.*

πολὺ μᾶλλον ἡμεῖς] Understand *οὐκ ἐκφευξόμεθα.*

ἡμεῖς οἱ] *We who.* A merciful condescension, allying the writer with the *refusers* of the voice.

τὸν ἀπ' οὐρανῶν] Understand *χρηματίζοντα.* For the thought of the Gospel being in all its utterances a voice from *heaven*, see note on iii. 1, *κλήσεως ἐπουρανίου.* The key to it is found in the divine personality of the Holy Spirit, whose voice the Gospel is. See 1 Pet. i. 12, *ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ.*

ἀποστρεφόμενοι] The middle and passive tenses of *ἀποστρέφειν*, *to turn away from*, besides the obvious construction with *ἀπὸ* (as Jer. iii. 19, *πατέρα καλέσετέ με, καὶ ἀπ' ἐμοῦ οὐκ ἀποστραφήσεσθε*), take also the simple accusative of the person forsaken or shunned. Thus, for example, Jer. xv. 6, *σὺ ἀπεστράφης με, λέγει Κύριος.* Matt. v. 42, *τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῇς.* 2 Tim. i. 15, *ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ.* Tit. i. 14, *ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν.*

26. *οὗ ἡ φωνή*] From *φωνῇ ῥημάτων* in verse 19. See note there.

τὴν γῆν] In preparation for the quotation from Haggai, which speaks of earth *and heaven.*

ἐσάλευσεν] From *σάλος*, *the swell of the sea* (Psalm lxxxix. 9, *σὺ δεσπόζεις τοῦ κράτους τῆς θαλάσσης, τὸν δὲ σάλον τῶν κυμάτων αὐτῆς σὺ καταπραΰνεις.* Jon. i. 15, *καὶ ἔστη ἡ θάλασσα ἐκ τοῦ σάλου κ.τ.λ.*), *σαλεύειν* is *to make to rock* or *reel*, *to shake*, in all senses, literal and figurative. It occurs some 70 times in the Septuagint. For example, Psalm xviii. 7, *ἐσαλεύθη καὶ ἔντρομος ἐγενήθη ἡ γῆ, καὶ τὰ θεμέλια τῶν ὀρέων ἐταράχθησαν καὶ ἐσαλεύθησαν.*

γελται λέγων, Ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον

xlviii. 5, ἐθαύμασαν, ἐταράχθησαν, ἐσαλεύθησαν. xcvi. 11, σαλευθήτω ἡ θάλασσα καὶ τὸ πλήρωμα αὐτῆς. Isai. vii. 2, ὃν τρόπον ἐν δρυμῷ ξύλον ὑπὸ πνεύματος σαλευθῇ. And so Matt. xi. 7. xxiv. 29. Luke vi. 48, καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν κ.τ.λ. Acts iv. 31, ἐσαλεύθη ὁ τόπος κ.τ.λ. xvi. 26, ὥστε σαλευθῆναι τὰ θεμέλια κ.τ.λ. And metaphorically, Acts xvii. 13, σαλεύοντες καὶ ταράσσοντες τοὺς ὄχλους. 2 Thess. ii. 2, εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός.

τότε] *At the giving of the law.* Jud. v. 4, 5, γῆ ἐσείσθη ...ὄρη ἐσαλεύθησαν...τοῦτο Σινᾶ ἀπὸ προσώπου Κυρίου Θεοῦ Ἰσραήλ. Psalm lxviii. 8.

νῦν] *In these days of Christ and the Gospel. In reference to the introduction of the new* διαθήκη. For this use of νῦν (or νυνί) see Rom. iii. 21, and note there. The interval of time between the first and the second advent is generally left unnoticed in the Old Testament, and so here; for the prophecy about to be quoted has its *fulfilment* still in the future.

ἐπήγγελται] *He (God) has promised.* (1) For ἐπαγγέλλεσθαι, see note on vi. 13. The passive form ἐπήγγελται, used in a middle sense, occurs also in Rom. iv. 21, ὅτι ὃ ἐπήγγελται δυνατός ἐστιν καὶ ποιῆσαι. In Gal. iii. 19, ἐπήγγελται is probably passive in sense as well as in form. And so in 2 Macc. iv. 27, τῶν δὲ ἐπηγγελμένων τῷ βασιλεῖ χρημάτων. (2) The prophecy is quoted as *promise*, for such it is to the faithful, notwithstanding its imagery of terror. Compare Luke xxi. 28.

Ἔτι ἅπαξ] Hag. ii. 6, 7 (7, 8 B), τάδε λέγει Κύριος παντοκράτωρ, Ἔτι ἅπαξ ἐγὼ σείσω τὸν οὐρανὸν καὶ τὴν γῆν, καὶ τὴν θάλασσαν καὶ τὴν ξηράν, καὶ συσσείσω πάντα τὰ ἔθνη, καὶ ἥξει τὰ ἐκλεκτὰ πάντων τῶν ἐθνῶν, καὶ πληρώσω (πλήσω B) τὸν οἶκον τοῦτον δόξης, λέγει Κύριος παντοκράτωρ. The prophecy was expressly given as an encouragement to the rebuilding of the temple under Zerubbabel and Joshua. Under the figure of a great convulsion affecting all nature (compare Matt. xxiv. 29. Mark xiii. 25. Luke xxi. 26) the introduction of a new dispensation is foretold. And that, not in its *inception* in the *first* advent, but in its *consummation* in the *second*.

ἔτι ἅπαξ] *Yet once. Once more and once only.* Gen. xviii. 32, ἐὰν λαλήσω ἔτι ἅπαξ; ἐὰν δὲ εὑρεθῶσιν ἐκεῖ δέκα; Jud. vi. 39, λαλήσω ἔτι ἅπαξ, καὶ πειράσω (δὴ καί γε B) ἔτι ἅπαξ ἐν τῷ πόκῳ κ.τ.λ.

σείσω] The words σείειν and σαλεύειν are here used

27 τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν. τὸ δὲ ἔτι
ἅπαξ δηλοῖ τὴν τῶν σαλευομένων μετάθεσιν ὡς
28 πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα. διὸ

xii. 27. *Or omit* τὴν.

interchangeably. And so commonly in the Septuagint and New Testament. Compare, for example, Matt. xi. 7 (κάλαμον ὑπὸ ἀνέμου σαλευόμενον) with Rev. vi. 13 (συκῆ...ὑπὸ ἀνέμου μεγάλου σειομένη). Acts xvi. 26 (σεισμὸς ἐγένετο μέγας ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου) with Matt. xxvii. 51 (ἡ γῆ ἐσείσθη καὶ αἱ πέτραι ἐσχίσθησαν). Acts xvii. 13 (σαλεύοντες καὶ ταράσσοντες τοὺς ὄχλους) with Matt. xxi. 10 (ἐσείσθη πᾶσα ἡ πόλις). 2 Thess. ii. 2 with Matt. xxviii. 4.

οὐ μόνον...ἀλλὰ καί] A variation for the sake of emphasis.

27. τὸ δὲ ἔτι ἅπαξ] The neuter article serves the purpose (as usual) of the inverted commas of quotation. See, for example, iii. 3, τὸ σήμερον. Matt. xix. 18, τὸ οὐ φονεύσεις κ.τ.λ. Rom. xiii. 9, τὸ γὰρ οὐ μοιχεύσεις κ.τ.λ. Gal. v. 14, ἐν τῷ ἀγαπήσεις κ.τ.λ. Eph. iv. 9, τὸ δὲ ἀνέβη τί ἐστὶν εἰ μὴ κ.τ.λ.

δηλοῖ] *By the finality of its terms.* There can be no *further* thing after the ἔτι ἅπαξ. For δηλοῖ, compare ix. 8, τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου.

τὴν τῶν σαλ. μ.] *The removal of those things which are thus declared to be in process of being shaken.* The prediction (σείσω) is treated as involving a process already at work (σαλευομένων). Compare viii. 13. See note on σείσω (verse 26) for the identity (here implied) of σείειν and σαλεύειν.

μετάθεσιν] *Displacement* (as in vii. 12), not mere *transposition* (as in xi. 5). See note on vii. 12.

ὡς πεποιημένων] *As of things made* (*created*), and therefore essentially temporal and perishable. See note on i. 2, ἐποίησεν.

ἵνα μείνῃ] Depending (practically) upon μετάθεσιν, not upon δηλοῖ. It is as if τὴν τῶν σ. μετάθεσιν had been τὸ τὰ σαλευόμενα μετατίθεσθαι. *Created things are displaced, to bring into view the permanence of the eternal.*

μείνῃ] See note on x. 34, μένουσαν.

28. διό] *Wherefore. Considering this prophecy* (ἔτι ἅπαξ κ.τ.λ.), *and the gracious purpose of it* (ἵνα μείνῃ τὰ μὴ σ.), *and our interest in it.*

βασιλείαν] See note on i. 8, τῆς βασιλείας σου. The king-

βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ Θεῷ

xii. 28. *Or ἔχομεν.*

dom of Christ *involves* that of His people. See Dan. vii. 18, 22, 27, ἕως οὗ ἦλθεν ὁ παλαιὸς τῶν (A, τοῦ ἐλθεῖν τὸν παλαιὸν B) ἡμερῶν...καὶ τὴν βασιλείαν (A, τὸ βασίλειον B) κατέσχον οἱ ἅγιοι κ.τ.λ. Luke xxii. 29, κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ Πατήρ μου βασιλείαν. Rev. i. 6. v. 10, καὶ ἐποίησας αὐτοὺς τῷ Θεῷ ἡμῶν βασιλείαν καὶ ἱερεῖς, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

ἀσάλευτον] Acts xxvii. 41. Also Exod. xiii. 16, καὶ ἔσται εἰς σημεῖον ἐπὶ τῆς χειρός σου, καὶ ἀσάλευτον πρὸ ὀφθαλμῶν σου. Deut. vi. 8. xi. 18.

παραλαμβάνοντες] *In course of receiving.* The kingdom is not yet *come*, but the process of its coming is begun. The compound verb παραλαμβάνειν is (1) *to take as by transmission from hand to hand* (as in Mark vii. 4, καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν. Dan. v. 31, παρέλαβε τὴν βασιλείαν. vii. 18, καὶ παραλήψονται τὴν βασιλείαν ἅγιοι ὑψίστου. &c.), and so *to take from the hand of another* (as here, and Gal. i. 12, οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό. Phil. iv. 9. 2 Thess. iii. 6, κατὰ τὴν παράδοσιν ἣν παρελάβετε παρ' ἡμῶν. &c.); (2) *to take to* (or *by*) *one's side, to take to* (or *with*) *one* (as in Matt. i. 20, 24. ii. 13, 14, 20, 21. xii. 45. John xiv. 3. Acts xv. 39. &c.).

ἔχωμεν] *Let us have. It is ours if we will. Let us keep having.* It is the κρατῶμεν of iv. 14. Here, as in Rom. v. 1 (εἰρήνην ἔχωμεν), there is a variety of reading between ἔχωμεν and ἔχομεν.

χάριν] See note on iv. 16, where it is distinguished from ἔλεος. From its original sense of *free favour* comes that of *gracious influence*, for with God *feeling* is never divorced from *action. Benevolence* and *beneficence* are with Him one.

δι' ἧς λατρεύωμεν] *Per quam serviamus* (Vulgate). *Whereby to serve.* It is equivalent to ἵνα δι' αὐτῆς λ. A more frequent construction in Latin than in Greek. Compare Acts xxi. 16, ἄγοντες παρ' ᾧ ξενισθῶμεν κ.τ.λ. For λατρεύειν, see note on viii. 5.

εὐαρέστως] The adverbial form (for which Xenophon is quoted) occurs only here in the New Testament. For εὐάρεστος, see xiii. 21, ποιῶν ἐν ὑμῖν τὸ εὐάρεστον. Rom. xii. 1, θυσίαν ἁγίαν εὐάρεστον τῷ Θεῷ. xiv. 18. 2 Cor. v. 9. Eph. v.

29 μετὰ εὐλαβείας καὶ δέους. καὶ γὰρ ὁ Θεὸς
ἡμῶν πῦρ καταναλίσκον.
XIII. 1, 2 Ἡ φιλαδελφία μενέτω. τῆς φιλοξενίας μὴ

10. Phil. iv. 18. Col. iii. 20. Tit. ii. 9. For the verb εὐαρεστεῖν, see xi. 5, 6. xiii. 16.

εὐλαβείας καὶ δέους] The reading of the revised text for the αἰδοῦς καὶ εὐλαβείας of the received. (Thus αἰδὼς survives in Scripture in 1 Tim. ii. 9 only. We have αἰδεῖσθαι in 2 Macc. iv. 34, and αἰδήμων in 2 Macc. xv. 12.) For εὐλάβεια, see note on v. 7. For δέος (found only here in the New Testament), see 2 Macc. iii. 17, 30, δέος τι καὶ φρικασμὸς σώματος...δέους καὶ ταραχῆς. xii. 22. xiii. 16, δέους καὶ ταραχῆς. xv. 23, εἰς δέος καὶ τρόμον.

29. καὶ γάρ] *For also* (*besides other considerations*). For καὶ γάρ, see note on v. 12. No attempt must be made to connect καὶ with ἡμῶν (*our God also*, or *even our God*, as though in contrast with the God of the Israelites). This would be a thoroughly unscriptural and heterodox conception. The καὶ belongs to the *sentence*, which is a quotation from Deut. iv. 24, ὅτι Κύριος ὁ Θεός σου πῦρ καταναλίσκον ἐστί, Θεὸς ζηλωτής. Also ix. 3. A comparison of the two passages in Deuteronomy gives the two aspects of the figure of fire in application to God. The first is a warning against trifling with Him. The second is a promise of protection against foes. The fire which consumes evil is also a '*fire of love.*' '*Keep far our foes...Where Thou art guide, no ill can come.*'

XIII. 1. Ἡ φιλαδελφία μενέτω] The chapter opens with separate precepts of Christian living. But it soon passes into the grand subject of the Epistle: the law in all its parts is a σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.

ἡ φ.] The article makes it φιλαδελφία *universal*. So in verse 2, τῆς φιλοξενίας. Compare Rom. xii. 9, 10, ἡ ἀγάπη... τῇ φιλαδελφίᾳ κ.τ.λ. 1 Thess. iv. 9, περὶ δὲ τῆς φιλαδελφίας. 2 Pet. i. 7, ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. The grace of φιλαδελφία is only *named* (elsewhere) by St Paul and St Peter, though St John is full of it in the equivalent form of ἀγαπῶμεν τοὺς ἀδελφούς. In the passage quoted above from 2 Pet. i. 7, φιλαδελφία is distinguished from ἀγάπη, the former being the love of *Christians*, the latter the love of *mankind*. (The word φιλάδελφος occurs in

*ἐπιλανθάνεσθε· διὰ ταύτης γὰρ ἔλαθόν τινες
ξενίσαντες ἀγγέλους. μιμνήσκεσθε τῶν δεσμίων* 3
ὡς συνδεδεμένοι, τῶν κακουχουμένων ὡς καὶ

the Septuagint, 2 Macc. xv. 14.)

μενέτω] See notes on x. 34 (μένουσαν) and xii. 27 (μείνῃ).

2. τῆς φιλοξενίας] *Love of strangers*. The word *hospitality* has sunk from its Scripture level. Rom. xii. 13, τὴν φιλοξενίαν διώκοντες (as though a difficult grace; see note on xii. 14). Also φιλόξενος, as one of the characteristic epithets of the *presbyter* (ἐπίσκοπος), standing between κόσμιος and διδακτικός, in 1 Tim. iii. 2 (compare Tit. i. 8); and as a *universal* Christian virtue, in 1 Pet. iv. 9, φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ. See also Matt. xxv. 35, ξένος ἤμην καὶ συνηγάγετέ με. 3 John 5, ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ τοῦτο ξένους.

ἐπιλανθάνεσθε] Also verse 16, and vi. 10. The word occurs only eight times in the New Testament, but about 120 times in the Septuagint. It seems to be followed (indifferently) by a genitive or an accusative; sometimes by ὅτι, an infinitive, or even a nominative participle.

ἔλαθόν τ. ξενίσαντες] This (classical) idiom occurs only here in the New Testament. There is one *approach* to it in the Septuagint, Wisd. i. 8. *Escaped (their own) notice in having entertained. Found afterwards that they had unwittingly entertained.* The reference is to the Old Testament history, Gen. xviii. 3. xix. 2. Jud. vi. 18, 22. xiii. 15, 16.

3. μιμνήσκεσθε] See note on ii. 6, μιμνήσκῃ.

μ. τῶν δεσμίων] Matt. xxv. 36, ἐν φυλακῇ ἤμην καὶ ἤλθατε πρός με. Col. iv. 18, μνημονεύετέ μου τῶν δεσμῶν. See also notes on x. 34, καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε.

ὡς...ὡς] The former ὡς is *as if*, the latter *as*. The former prescribes an effort of feeling, the latter the recognition of a fact.

συνδεδεμένοι] The verb occurs only here in the New Testament. In the Septuagint, it generally means (like σύνδεσμος) *to fetter*, as in Exod. xiv. 25, καὶ συνέδησε τοὺς ἄξονας τῶν ἁρμάτων αὐτῶν. The nearest approach to the figurative sense here is in 1 Sam. xviii. 1, καὶ ἡ ψυχὴ Ἰωνάθαν συνεδέθη τῇ ψυχῇ Δαυίδ.

τῶν κακ.] There is no connecting particle, in order to give the idea of *in other words*, or *that is to say;* though in fact the scope of the clause is wider than that of the preceding.

4 αὐτοὶ ὄντες ἐν σώματι. τίμιος ὁ γάμος ἐν
πᾶσιν καὶ ἡ κοίτη ἀμίαντος· πόρνους γὰρ καὶ
5 μοιχοὺς κρινεῖ ὁ Θεός. ἀφιλάργυρος ὁ τρόπος·

κακουχουμένων] See notes on xi. 37 (κακουχούμενοι) and xi. 25 (συνκακουχεῖσθαι).

ὄντες ἐν σώματι] See 2 Cor. v. 6, ἐνδημοῦντες ἐν τῷ σώματι. xii. 2, 3, εἴτε ἐν σώματι...εἴτε ἐκτὸς τοῦ σώματος. The phrase is equivalent to ἐν σαρκί, 2 Cor. x. 3, ἐν σαρκὶ γὰρ περιπατοῦντες κ.τ.λ. Gal. ii. 20, ὃ δὲ νῦν ζῶ ἐν σαρκί.

4. τίμιος] The passage resembles, in its disjointed and fragmentary construction, Rom. xii. 9, &c. For τίμιος, in the sense not of *valuable* or *precious* (which is the commoner of the two), but of *honourable, held in honour*, see Acts v. 34, τίμιος παντὶ τῷ λαῷ.

τ. ὁ γάμος] Understand not ἐστὶν but ἔστω, as (unquestionably) in verse 5, and in Rom. xii. 9, ἡ ἀγάπη ἀνυπόκριτος. The γὰρ (instead of δὲ) of the revised text makes this certain.

ὁ γάμος] Only here in the sense of the *ordinance* of marriage. Elsewhere in the New Testament it always means either a *particular* marriage (as John ii. 1), or the feast *celebrating* it (Matt. xxii. 8).

ἐν πᾶσιν] Either (1) *in all respects* (as in verse 18, ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι. Phil. iv. 12, ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι κ.τ.λ. 1 Tim. iii. 11, πιστὰς ἐν πᾶσιν. 2 Tim. iv. 5, σὺ δὲ νῆφε ἐν πᾶσιν. Tit. ii. 9); or (2) *amongst* or *in the judgment* or *estimation of all men* (as in 2 Cor. xi. 6, where ἐν παντὶ occurs in the same clause, and not, as in Phil. iv. 12, in combination with it).

ἀμίαντος] That is, ἔστω. For ἀμίαντος, see note on vii. 26.

5. ἀφιλάργυρος...ἀρκούμενοι] Compare Rom. xii. 9, ἡ ἀγάπη ἀνυπόκριτος ... ἀποστυγοῦντες ... κολλώμενοι κ.τ.λ. For ἀφιλάργυρος, see 1 Tim. iii. 3 (only). We have φιλάργυρος (as descriptive of the Pharisees) in Luke xvi. 14, and (as characteristic of the καιροὶ χαλεποὶ) in 2 Tim. iii. 2. Also φιλαργυρία (as a ῥίζα πάντων τῶν κακῶν) in 1 Tim. vi. 10. And φιλαργυρεῖν in 2 Macc. x. 20. Between φιλαργυρία and πλεονεξία the obvious difference is that between *avarice* and *covetousness*, but φιλαργυρία *may* include *both*.

ὁ τρόπος] Again understand ἔστω. *Let your disposition be unavaricious.* The word τρόπος (*turn*) has various applications, of which (1) the commonest is *manner* or *fashion*, as ὃν τρόπον (Matt. xxiii. 37. Luke xiii.

ἀρκούμενοι τοῖς παροῦσιν· αὐτὸς γὰρ εἴρηκεν, Οὐ μή σε ἀνῶ οὐδ' οὐ μή σε ἐγκαταλίπω· ὥστε 6

34. Acts i. 11. vii. 28. 2 Tim. iii. 8), *καθ' ὃν τρόπον* (Acts xv. 11. xxvii. 25), *παντὶ τρόπῳ* (Phil. i. 18), *ἐν παντὶ τρόπῳ* (2 Thess. iii. 16), *κατὰ πάντα τρόπον* (Rom. iii. 2), *τὸν ὅμοιον τρόπον τούτοις* (Jude 7); and (2) the rarest (in Scripture), *disposition* or *character*, here only in the New Testament; and in the Septuagint, 2 Macc. v. 22, *τὸ μὲν γένος Φρύγα, τὸν δὲ τρόπον βαρβαρώτερον ἔχοντα τοῦ καταστήσαντος.* viii. 36, *καὶ διὰ τὸν τρόπον τοῦτον ἀτρώτους εἶναι τοὺς Ἰουδαίους.*

ἀρκούμενοι] The clauses are loosely strung together, just as in the passage above quoted from Rom. xii., and in 1 Pet. iii. 8, &c. But the precept of contentment is closely *connected* with that of unavariciousness. In the active voice, *ἀρκεῖν* is *to suffice, to be sufficient.* So in Matt. xxv. 9. John vi. 7. xiv. 8. 2 Cor. xii. 9, *ἀρκεῖ σοι ἡ χάρις μου.* And this is its almost invariable use in the Septuagint. Exod. xii. 4, *ἕκαστος τὸ ἀρκοῦν αὐτῷ κ.τ.λ.* Num. xi. 22. 1 Kings viii. 27, *εἰ ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ οὐκ ἀρκέσουσί σοι κ.τ.λ.* Prov. xxx. 16, *καὶ ὕδωρ καὶ πῦρ οὐ μὴ εἴπωσιν, ἀρκεῖ.* But *ἀρκεῖσθαι* (middle or passive) is *to be contented* or *satisfied with* (followed by a dative, with or without *ἐπί*). Thus here, and Luke iii. 14, *ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.* 1 Tim. vi. 8, *τούτοις ἀρκεσθησόμεθα.* 3 John 10, *καὶ μὴ ἀρκούμενος ἐπὶ τούτοις κ.τ.λ.* Also in 2 Macc. v. 15, *οὐκ ἀρκεσθεὶς δὲ τούτοις.*

τοῖς παροῦσιν] Compare Phil. iv. 11, 12, *ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμὶ αὐτάρκης εἶναι κ.τ.λ.*

αὐτὸς γάρ] *For He* (*God*) *Himself has said.* The passage referred to is Deut. xxxi. 5, *ἀνδρίζου καὶ ἴσχυε, μὴ φοβοῦ μηδὲ δειλία...ὅτι Κύριος ὁ Θεός σου οὗτος ὁ προπορευόμενος μεθ' ὑμῶν, οὐ μή σε ἀνῇ οὐδ' οὐ μή σε ἐγκαταλίπῃ.* Compare also Gen. xxviii. 15, *ὅτι οὐ μή σε ἐγκαταλίπω, ἕως κ.τ.λ.* Deut. xxxi. 8, *οὐκ ἀνήσει σε οὐδ' οὐ μὴ ἐγκαταλίπῃ σε.* Josh. i. 5, *καὶ οὐκ ἐγκαταλείψω σε, οὐδὲ ὑπερόψομαί σε.* 1 Chron. xxviii. 20, *οὐκ ἀνήσει σε, οὐδ' οὐ μή σε ἐγκαταλίπῃ ἕως κ.τ.λ.* But no one of these is so close to the words before us as the first quoted.

ἀνῶ] Forms of *ἀνιέναι* occur more than 30 times in the Septuagint, but only four times (in all) in the New Testament. Acts xvi. 26, *πάντων τὰ δεσμὰ ἀνέθη.* xxvii. 40, *ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων.* Eph. vi. 9, *ἀνιέντες τὴν ἀπειλήν.* For *ἐγκαταλείπειν*, see note on x. 25.

θαρροῦντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθός, οὐ φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος;
7 Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες

6. ὥστε...λέγειν] *So that we say* (not *may say*). The *tense* implies, *It is our* habitual *language*.

θαρροῦντας] *With confidence* or *good courage*. Elsewhere, in the New Testament θαρρεῖν occurs only in 2 Cor. v. 6, 8. vii. 16. x. 1, 2. In the Septuagint, only in Prov. i. 21, ἐπὶ δὲ πύλαις πόλεως θαρροῦσα λέγει. The form θαρσεῖν appears to be used only in the *imperative* (θάρσει, θαρσεῖτε) in the Septuagint and New Testament, except in Prov. xxxi. 11.

Κύριος] Psalm cxviii. 6. The insertion or omission of καὶ before οὐ (both here and in the Septuagint) is a doubtful point, and quite immaterial. Also the punctuation. The Revised Version places a colon after φοβηθήσομαι. The Authorized made no stop before τί κ.τ.λ.

τί ποιήσει μοι ἄνθρ.] The dative after ποιεῖν is strictly not *to* but *for* (*in relation to*). *What shall a human being do for my hurt?* Compare Matt. xxvii. 22 (τί οὖν ποιήσω Ἰησοῦν κ.τ.λ.) with Matt. xxv. 40 (ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων...ἐμοὶ ἐποιήσατε). For ἄνθρωπος, see note on ii. 6, ἄνθρωπος...υἱὸς ἀνθρώπου.

7. Μνημονεύετε] See note on xi. 15, εἰ μὲν ἐμνημόνευον. The *tense* says, *Have in constant remembrance*.

τῶν ἡγουμένων ὑμῶν] *Your leaders*, as in verses 17 and 24. The context here shows that the reference is to *departed* leaders. *Those who* did *lead you*. There is some doubt as to the *special* reference. It would be *sufficient* to point to the martyrdoms of the pastors of the Church of Jerusalem in the persons of St Stephen and St James the Apostle, and of others who fell in early times of persecution. But it is far more probable that there is a peculiar allusion here to a recent event (which may itself help to *date* the Epistle), the martyrdom of St James 'the Lord's brother,' the resident head and president of the congregations of the mother Church of Jerusalem. For this use of ἡγεῖσθαι (either *absolute*, or with a *genitive*, or with ἐπί τινος or τινά), *to lead* or *guide*, and (in that sense) *to rule*, see Matt. ii. 6, ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου. (The quotation is from Mic. v. 2, where, however, ἡγούμενος does not appear in the Vatican manuscript, and

ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς μιμεῖσθε

is bracketed in Field's Alexandrine.) Luke xxii. 26, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. Acts vii. 10, κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον κ.τ.λ. xiv. 12, ὅτι αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου (*who led the word* or *speaking*). xv. 22, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς. Also in the Septuagint, Gen. xlix. 26, ὧν ἡγήσατο ἀδελφῶν. Exod. xiii. 21, ὁ δὲ Θεὸς ἡγεῖτο αὐτῶν. Deut. i. 15, καὶ κατέστησα αὐτοὺς ἡγεῖσθαι ἐφ' ὑμῶν. Esth. v. 11, ἡγεῖσθαι τῆς βασιλείας.

οἵτινες] *Whoever. Any who.* See notes on ii. 3. &c.

ἐλάλησαν] The aorist sums up the ministry spoken of into one past act.

ἐλ. τὸν λ. τοῦ Θ.] The *exact* phrase (among many *equivalents*) occurs in Acts iv. 31. xiii. 46. xvi. 32 (margin of revised text).

ὧν ἀναθεωροῦντες] *And, reviewing the issue* (*exit*) *of their manner of life, imitate their faith. The death they died* is described as *the result* or *issue of the particular life they lived* (ἀναστροφή, not βίος). *Having lived as they did, they* (*naturally and consequently*) *died as they did. Study those deaths. See in them the product of those lives.* (1) For ἀναθεωρεῖν, *to contemplate analytically* (*ab imo ad summum*), *to study attentively*, see Acts xvii. 23, διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν κ.τ.λ. (2) For ἔκβασις, *egress* or *way out*, see 1 Cor. x. 13, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν (*the suitable and appropriate way of escape*). Compare Wisd. ii. 17, ἴδωμεν εἰ οἱ λόγοι αὐτοῦ ἀληθεῖς, καὶ πειράσωμεν τὰ ἐν ἐκβάσει αὐτοῦ. (The word ἔξοδος is used in the same *general* sense in Luke ix. 31, τὴν ἔξοδον αὐτοῦ ἣν ἤμελλεν πληροῦν ἐν Ἱερουσαλήμ. 2 Pet. i. 15, μετὰ τὴν ἐμὴν ἔξοδον.) (3) For ἀναστροφή, *manner of life, life in movement* (so suitable in combination with ἔξοδος, *life's departing movement*), see its three uses by St Paul (Gal. i. 13, τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰ. Eph. iv. 22. 1 Tim. iv. 12), and its eight uses by St Peter (1 Pet. i. 15, 18. ii. 12. iii. 1, 2, 16. 2 Pet. ii. 7. iii. 11). Also James iii. 13. See note on x. 33, τῶν οὕτως ἀναστρεφομένων.

μιμεῖσθε] *Imitate. Copy.* The *follow* of the Authorized Version is the rendering of another word, and represents a different figure. *Imitate* is not a pleasing word, and *imitation* is not an attractive idea, but it is classical English, and takes a new association in its Scriptural

8 τὴν πίστιν. Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον
9 ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας. διδαχαῖς ποικίλαις

use. See note on vi. 12, μιμηταί.

8. Ἰησοῦς Χριστός] A new sentence, with an aspect behind and before. (1) *Jesus Christ, who strengthened your departed pastors to live and to die, is the same also for you. Imitate their faith.* (2) *Jesus Christ is not Yea and Nay* (2 Cor. i. 19). *He changes not. Be not carried astray by novel and shifting doctrines.* The ambiguous rendering of ἔκβασιν in the Authorized Version (*end*) in verse 7, and the strange omission of the verb *is* in this verse, led to an entirely mistaken interpretation (as though ἔκβασιν had been τέλος, and *Jesus Christ* were in apposition with it as in Rom. x. 4), and by degrees to an alteration of the full stop into a colon at the end of the 7th verse.

Ἰ. Χ. ἐχθὲς κ. σ. ὁ αὐτός] *Jesus Christ is the same yesterday and to-day, and for ever.* The notes of time are two, not (as in the Authorized Version) three. (1) *The same to-day as yesterday:* (2) *the same for ever.* (1) *The same at this day as in the 'yesterday' of your departed* ἡγούμενοι—(2) *the same in the longest future of time and eternity. Therefore* (1) *trust as they trusted. Therefore* (2) *hold fast the faith once for all delivered.*

ἐχθὲς καὶ σήμερον] In contrast with '*the changes and chances of mortal life*': Ecclus. xxxviii. 22, ἐμοὶ ἐχθὲς καὶ σοὶ σήμερον. The reading of the received text is χθὲς in each of the three places where the revised text has ἐχθές (here, and John iv. 52, and Acts vii. 28). In the Septuagint the two forms are found indiscriminately, and most often in the combination ἐχθὲς (or χθὲς) καὶ τρίτην ἡμέραν, *heretofore* or *beforetime.*

ὁ αὐτός] See i. 12 (from Psalm cii. 28), σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν. Compare Mal. iii. 6, ἐγὼ Κύριος ὁ Θεὸς ὑμῶν οὐκ ἠλλοίωμαι.

καὶ εἰς τοὺς αἰῶνας] Added with something of that *love of completing* which we notice in such passages as 1 Cor. iii. 23 and xi. 3. As regards the *foregoing* context, the thought was complete without this clause, but it lays the foundation for the charge which *follows.*

9. διδαχαῖς] The warning is evidently directed primarily against Judaizing errors. The unchangeableness of Jesus Christ *in His evangelical teaching* is the point now in view. Of διδαχή in the plural this is the

καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς

only instance. But we have διδασκαλίαι (from Isai. xxix. 13) in Matt. xv. 9. Mark vii. 7. Col. ii. 22. Also in 1 Tim. iv. 1. In the Septuagint, διδαχὴ is only found in the title of Psalm lx. In the New Testament, it is used by all the sacred writers except St James, St Peter, and St Jude. St Paul alone uses διδασκαλία (specially in the Pastoral Epistles), with the exception of the above quotation from Isaiah in the first two Gospels.

ποικίλαις] See note on ii. 4. The first meaning of ποικίλος (the χιτὼν ποικίλος of Gen. xxxvii. 3) well suits the *patchwork* effect of grafting Judaism upon the Gospel.

ξέναις] See note on xi. 13. The *foreign speech* of Judaism is added by this word to the *motley garb* (ποικίλαις).

παραφέρεσθε] The received text had περιφέρεσθε, as περιφερόμεναι in Jude 12. The difference is that between *carried about* and *carried astray* (properly, *by the side of* instead of *in* the right course). The form περιφέρεσθαι (in such an application) survives only in Eph. iv. 14).

καλὸν γάρ] *The right food for the heart's health is* χάρις, *not* βρώματα. *Distinctions of clean and unclean, lawful and forbidden, in matters of eating and drinking, are utterly beside the mark of spiritual profiting.* It is our Lord's argument in Mark vii. 15, 18, 19 (where the revised text reads καθαρίζων, 'This He said, *making all meats clean*'). *As no* βρῶμα *can defile, so can no* βρῶμα *edify.* For καλὸν in this use (without ἐστὶν) see Rom. xiv. 21. 1 Cor. vii. 1, 8, 26. ix. 15. Gal. iv. 18.

χάριτι] See notes on ii. 9 (χάριτι Θεοῦ) and xii. 28 (ἔχωμεν χάριν). *Divine favour*, which is the first thought in χάρις, passes on into the *exercise and manifestation* of it in *divine influence.*

βεβαιοῦσθαι] *Should be made firm and stedfast.* See 1 Cor. i. 8, ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους κ.τ.λ. 2 Cor. i. 21, ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν...Θεός. Col. ii. 7, καὶ βεβαιούμενοι τῇ πίστει κ.τ.λ. See notes on ii. 2, 3 (βέβαιος, ἐβεβαιώθη) and vi. 16 (βεβαίωσιν).

τὴν καρδίαν] See note on iii. 8, τὰς καρδίας.

οὐ βρώμασιν] There is *disparagement* in the *tone. Not by such things as* βρώματα. Compare Rom. xiv. 15, 20, εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται...μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν...μὴ ἕνεκεν βρώματος

10 οὐκ ὠφελήθησαν οἱ περιπατοῦντες. ἔχομεν θυ-

xiii. 9. *Or* περιπατήσαντες.

κατάλυε τὸ ἔργον τοῦ Θεοῦ. 1 Cor. vi. 13, τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. viii. 8, 13, βρῶμα δὲ ἡμᾶς οὐ παραστήσει τῷ Θεῷ· οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα, οὔτε ἐὰν φάγωμεν περισσεύομεν...διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου κ.τ.λ.

βρώμασιν] See note on ix. 10, βρώμασιν.

ἐν οἷς κ.τ.λ.] *In which* (βρώμασιν) *they who were wont to walk were not benefited.* The revised text has περιπατοῦντες (instead of περιπατήσαντες), with the effect expressed in the above rendering (*were wont to*). Evidently the reference is to the niceties of the Rabbinical system in reference to ceremonial matters. (See Matt. xxiii. throughout.) For περιπατεῖν ἐν, *to walk about in, to have one's daily life contained in and circumscribed by, to have for one's whole occupation and interest*, see Eph. ii. 2, ἐν αἷς ποτὲ περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου. Col. iii. 7, ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε ὅτε ἐζῆτε ἐν τούτοις.

οὐκ ὠφελήθησαν] *Were not benefited* in a real and spiritual sense. The aorist throws the whole Rabbinical system into the past, as a thing exploded and abolished. See notes on viii. 13. Also on iv. 2 (ὠφέλησεν) and vii. 18 (ἀνωφελές). Compare Matt. xvi. 26, τί γὰρ ὠφεληθήσεται ἄνθρωπος κ.τ.λ. Mark viii. 36. Luke ix. 25. John vi. 63, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωή ἐστιν. 1 Cor. xiii. 3, οὐδὲν ὠφελοῦμαι. xiv. 6. Gal. v. 2, ἐὰν περιτέμνησθε Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.

10—13. ἔχομεν κ.τ.λ.] *This playing with Judaism implies a mistrust of the sufficiency of the Gospel. The whole law of ceremony and ritual centred in its altar of sacrifice. It was that which gave point and meaning to the system. Now that altar is ours, as Christians, not in type but in antitype. Ours, to the exclusion of all who cling to the shadow when the substance is come. Ours, to the exclusion of the very priests of the old order. And of that exclusion we have a type in the burning without the camp of the bodies of the two victims on the day of Atonement. The priests had no share whatever in those victims. And that no feature of that typical ritual might be left unfulfilled, Jesus suffered outside the gate of Jeru-*

σιαστήριον ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν
οἱ τῇ σκηνῇ λατρεύοντες. ὧν γὰρ εἰσφέρεται 11

salem. There, outside of Judaism, let us seek Him.

10. ἔχομεν] The stress of the sentence lies on this word. *We have, and need not seek.*

θυσιαστήριον] This θυσιαστήριον, in accordance with the whole argument of the Epistle, is evidently *the reality typified by the brazen altar;* that is, the one availing sacrifice of Jesus Christ. To *have* this antitypical altar is *to possess the atonement*—so as to be able to obey the charge of x. 19—22.

ἐξ οὗ φαγεῖν] 1 Cor. ix. 13, οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι τὰ ἐκ τοῦ ἱεροῦ ἐσθίουσιν; x. 18. See Exod. xxix. 28. Lev. vii. 6, 34. x. 12—15. Num. xviii. 9, &c.

ἐξουσίαν] This word, so frequent elsewhere in Scripture, occurs here only in this Epistle. (1) Formed from ἔξεστιν (ἐξόν), its proper idea is that of *lawful* power (whether original or delegated), *authority, right,* &c.; and it is thus distinguished from δύναμις, ἰσχύς, κράτος, &c. (see note on ii. 14, κράτος). For example, Matt. vii. 29, ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων. viii. 9, ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν. ix. 6, ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας. ix. 8. x. 1, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων. xxi. 23, 24, 27, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; κ.τ.λ. xxviii. 18, ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ [τῆς] γῆς. John i. 12, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι. v. 27, καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν. x. 18. xvii. 2. xix. 10, 11. Acts viii. 19. ix. 14. Rom. ix. 21. 1 Cor. ix. 4, 5, 6, 12, 18. 2 Cor. x. 8, περὶ τῆς ἐξουσίας ἡμῶν ἧς ἔδωκεν ὁ Κύριος κ.τ.λ. 2 Thess. iii. 9. Rev. ii. 26. &c. &c. From the abstract it passes (like ἀρχή, or like the English word *authority*) into the concrete, as in Rom. xiii. 1, πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. Eph. iii. 10. Tit. iii. 1. (2) Even when ἐξουσία parts with its primary idea of *legitimate* power, it retains that of *constituted* (even if *usurped*) dominion, and is thus applied to the empire of evil in the spiritual world. Thus in Acts xxvi. 18, τῆς ἐξουσίας τοῦ Σατανᾶ. Eph. ii. 2, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας (*government, empire*) τοῦ ἀέρος. Col. i. 13, ἐκ τῆς ἐξουσίας τοῦ σκότους. And (in the concrete) Eph. vi. 12, ἡ πάλη...πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου. Col. ii. 15.

ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ
ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω
12 τῆς παρεμβολῆς. διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ

οἱ τῇ σκηνῇ λ.] *The Levitical priests.* The very *priests* of the old order. It needs not then to say, the *people.* See viii. 5, οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύοντες τῶν ἐπουρανίων (and notes there).

11. ὧν γάρ] *An exclusion* (see note on verses 10—13) *typified by the law itself, which withheld (for example) from the priests all share in the carcases of the two sin-offerings of the day of Atonement.*

εἰσφέρεται] Lev. xvi. 12, 15, 27, εἰσοίσει ἐσώτερον τοῦ καταπετάσματος...καὶ οἴσει [ἀπὸ] τοῦ αἵματος αὐτοῦ ἐσώτερον τ. κ. κ.τ.λ.

περὶ ἁμαρτίας] See note on v. 3, περὶ...περὶ...περί.

εἰς τὰ ἅγια] See note on viii. 2, τῶν ἁγίων.

διὰ τοῦ ἀρχ.] The preposition might have been ὑπό, but διὰ marks more strongly the *ministerial* character of the act.

τούτων τὰ σώματα] Lev. xvi. 27, καὶ τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας καὶ τὸν χίμαρον τὸν περὶ τῆς ἁμαρτίας, ὧν τὸ αἷμα εἰσηνέχθη ἐξιλάσασθαι ἐν τῷ ἁγίῳ, ἐξοίσουσιν αὐτὰ ἔξω τῆς παρεμβολῆς, καὶ κατακαύσουσιν αὐτὰ ἐν πυρὶ κ.τ.λ.

παρεμβολῆς] The scene is laid in the wilderness: the phrase is varied afterwards into ἔξω τῆς πύλης, and then resumed on reaching the application. For παρεμβολή, see note on xi. 34, παρεμβολάς.

12. διό] *Wherefore. Seeing that this is one feature of the Levitical ritual, demanding fulfilment (like the rest) in Christ the antitype of all.*

καὶ Ἰ.] *Jesus also. The antitype like the type.*

ἵνα ἁγιάσῃ] Does this clause depend (1) only upon ἔπαθεν, or (2) upon the whole phrase ἔξω τῆς πύλης ἔπαθεν? If (1), the sense is, *He suffered* ἵνα ἁγιάσῃ κ.τ.λ., *and with this particular point of characterization, namely, that it was* ἔξω τῆς πύλης. If (2), *That His work of sanctifying might be effectual, as lacking no one point of fulfilment of the type, He suffered* ἔξω τῆς πύλης. The question is somewhat like that on John xix. 28, whether the clause ἵνα τελειωθῇ ἡ γραφή depends upon the ἤδη πάντα τετέλεσται before it or upon the λέγει Διψῶ after it; whether, that is, the fulfilment of Scripture is spoken of as the object of the πάντα, or of the special particular of the thirst. It is difficult (in either case) to answer it.

ἁγιάσῃ] It was the object

διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης
ἔπαθεν. τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς 13
παρεμβολῆς τὸν ὀνειδισμὸν αὐτοῦ φέροντες. οὐ 14

of the Levitical day of atonement ἁγιάζειν τὸν λαόν. The *word* ἁγιάζειν occurs in the directions for the ceremonial of that day (Lev. xvi.) only in verse 19, καὶ καθαριεῖ αὐτό (*the altar*), καὶ ἁγιάσει αὐτὸ ἀπὸ τῶν ἀκαθαρσιῶν τῶν υἱῶν Ἰσραήλ. But the *sense* of ἁγιάζειν lies in the phrase which is used in verse 17, καὶ ἐξιλάσεται...περὶ πάσης συναγωγῆς υἱῶν Ἰσραήλ. *That which was there done in type* (1) *by the blood of animal victims* (2) *for the national Israel, Jesus did effectually* (1) *by His own blood* (2) *for the greater Israel, of every kindred and tongue and people and nation* (Rev. v. 9). For ἁγιάζειν, see note on ii. 11, ἁγιάζων ...ἁγιαζόμενοι. But here the exact thought in ἁγιάσῃ seems to be that of *a consecration effected by the removal of guilt by an availing atonement.* So that the best reference will be to the ἁγιάζει of ix. 13, where see the note.

τὸν λαόν] See note on ii. 17, τοῦ λαοῦ.

ἔξω τῆς πύλης] The revised text of John xix. 20 stands in this order: ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως (for τῆς πόλεως ὁ τόπος) ὅπου ἐσταυρώθη ὁ Ἰησοῦς, leaving room (at least) for the marginal rendering of the Revised Version. In such a matter as the place of crucifixion the writer and the readers of an Epistle to the Hebrews written certainly within 40 years of the event may be trusted to have known the truth.

ἔπαθεν] *Suffered.* For this phrase for *a death by violence,* see ix. 26, ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν. Also Luke xxii. 15, πρὸ τοῦ με παθεῖν. xxiv. 46. Acts i. 3, μετὰ τὸ παθεῖν αὐτόν. iii. 18, παθεῖν τὸν Χριστόν. xvii. 3. 1 Pet. ii. 21. iv. 1, Χριστοῦ οὖν παθόντος σαρκί...ὁ παθὼν σαρκί κ.τ.λ.

13. τοίνυν ἐξερχώμεθα] *Christ is here, on His cross, outcast from the camp of Judaism: let us come forth to Him, leaving Judaism behind.*

τοίνυν] The place of τοίνυν as the first word in a sentence is unclassical, but the revised text gives another example of it in Luke xx. 25, τοίνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι. It stands in its proper place in 1 Cor. ix. 26, ἐγὼ τοίνυν οὕτως τρέχω κ.τ.λ.

ἐξερχώμεθα] See note on xi. 8, ποῦ ἔρχεται. The call is not to *go* but to *come*: the voice is from the cross.

γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν
15 *μέλλουσαν ἐπιζητοῦμεν. δι' αὐτοῦ οὖν ἀναφέ-*
ρωμεν θυσίαν αἰνέσεως διὰ παντὸς τῷ Θεῷ,

xiii. 15. *Or omit οὖν.*

τὸν ὀνειδισμὸν αὐτοῦ] See note on xi. 26, τὸν ὀνειδισμὸν τοῦ Χριστοῦ, and the passages there quoted.

φέροντες] Compare Luke xxiii. 26, ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὄπισθεν τοῦ Ἰησοῦ.

14. οὐ γάρ] Reason for consenting to the call of verse 13. *Reconciling ourselves to a present expatriation by the thought of the* πόλις *that is to be.* Compare xi. 9, 10, 13—16.

ὧδε] *Here on earth.* For the word, see note on vii. 8. Notice (for the sense here) 1 Cor. iv. 2 (revised text), ὧδε λοιπὸν ζητεῖται κ.τ.λ.

μένουσαν] See x. 34, κρείσσονα ὕπαρξιν καὶ μένουσαν. Also xii. 27. And notes.

πόλιν] See notes on xi. 10, 16.

τὴν μέλλουσαν] *That city which is to be.* See xi. 10, 16, τὴν τοὺς θεμελίους ἔχουσαν πόλιν ...ἡτοίμασεν γὰρ αὐτοῖς πόλιν. For μέλλειν without an infinitive following (a classical use), see ii. 5, τὴν οἰκουμένην τὴν μέλλουσαν. vi. 5, μέλλοντος αἰῶνος. ix. 11, τῶν μελλόντων ἀγαθῶν. x. 1. xi. 20. Also Matt. iii. 7. xii. 32. Luke iii. 7. Acts xxiv. 25. Rom. v. 14. viii. 38. 1 Cor. iii. 22. Eph. i. 21. Col. ii. 17. 1 Tim. iv. 8, ζωῆς τῆς νῦν καὶ τῆς μελλούσης.

ἐπιζητοῦμεν] See xi. 14, ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν.

15. δι' αὐτοῦ κ.τ.λ.] *Our sacrifices now are not carnal. Praise and thanksgiving, beneficence and almsgiving, these are now the accepted offerings—and all through Him.*

ἀναφέρωμεν] For ἀναφέρειν, see vii. 27. ix. 28. Also note on v. 1, προσφέρῃ.

θυσίαν αἰνέσεως] This was the name in the Levitical ritual for that particular form of the *peace-offering* which was offered as a *thanksgiving.* Lev. vii. 11 (1 B), &c., οὗτος ὁ νόμος θυσίας σωτηρίου...ἐὰν μέντοι περὶ αἰνέσεως προσφέρῃ αὐτήν, καὶ προσοίσει ἐπὶ τῆς θυσίας τῆς αἰνέσεως ἄρτους. 2 Chron. xxix. 31, καὶ ἀνήνεγκεν ἡ ἐκκλησία θυσίας καὶ αἰνέσεως (αἰνέσεις B) εἰς οἶκον Κυρίου. It was already *interpreted* in its spiritual sense in the Old Testament. Psalm l. 23, θυσία αἰνέσεως δοξάσει με. cvii. 22, καὶ θυσάτωσαν αὐτῷ θυσίαν αἰνέσεως, καὶ ἐξαγγειλάτωσαν τὰ ἔργα αὐτοῦ ἐν ἀγαλλιάσει. Jer. xvii. 26, καὶ ἥξουσιν

τοῦτ' ἔστιν καρπὸν χειλέων ὁμολογούντων τῷ
ὀνόματι αὐτοῦ. τῆς δὲ εὐποιίας καὶ κοινωνίας 16
μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐα-
ρεστεῖται ὁ Θεός.

ἐκ τῶν πόλεων Ἰούδα...φέροντες ὁλοκαυτώματα καὶ θυσίαν (-ίας B) ...φέροντες αἴνεσιν εἰς οἶκον Κυρίου. The word αἴνεσις occurs only here in the New Testament.

διὰ παντός] See ix. 6, and note there.

καρπὸν χειλέων] *Produce of the lips. Praise and thanksgiving.* Isai. lvii. 19 (*omit* B), κτίζων καρπὸν χειλέων. Hos. xiv. 2, καὶ ἀνταποδώσομεν καρπὸν χειλέων.

ὁμολογούντων] *Making acknowledgment to.* See note on iii. 1, ὁμολογίας.

τῷ ὀνόματι αὐτοῦ] *To His name. To Him as that which He is, in person, character, work, &c.* See note on i. 4, ὄνομα.

16. τῆς δὲ εὐποιίας] *The sacrifice of praise must be accompanied by the sacrifice of charity.*

εὐποιίας] Only here in Scripture. Lucian is quoted for it, and Aristotle for εὐποιητικός. For εὖ ποιεῖν, see Mark xiv. 7 (only): more frequent in the Septuagint.

κοινωνίας] Like κοινωνεῖν (see note on ii. 14, κεκοινώνηκεν), κοινωνία, of which the primary idea is that of *going shares with another in something*, divides into the two senses of (1) *partaking* and (2) *imparting*. Examples of (1) are found in 1 Cor. i. 9 (τοῦ υἱοῦ αὐτοῦ). x. 16 (τοῦ αἵματος...τοῦ σώματος). 2 Cor. viii. 4 (τῆς διακονίας). xiii. 13 (τοῦ ἁγίου πνεύματος). Phil. ii. 1 (πνεύματος). iii. 10 (παθημάτων). Philem. 6 (τῆς πίστεως). And to this head belong the instances of κοινωνία as *partnership*, *fellowship*, *communion*, either absolutely, or with εἰς, πρός, or μετά. Of (2), here, and in Rom. xv. 26, κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς κ.τ.λ. 2 Cor. ix. 13, καὶ ἁπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας.

θυσίαις] Thus under the Gospel we have the word θυσία and the idea of *sacrifice* appropriated to three main particulars. (1) The sacrifice of the *body* or *living man*: Rom. xii. 1, παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ Θεῷ κ.τ.λ. (2) The sacrifice of the *separate acts of the life*, whether of worship or conduct: 1 Pet. ii. 5, καὶ αὐτοὶ...εἰς ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους Θεῷ διὰ Ἰησοῦ Χριστοῦ. (3) The special

17 Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπείκετε·
αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν

sacrifices of *thanksgiving* and *almsgiving*, expressly called θυσίαι here, as the former in Psalm l. 23, and the latter in Phil. iv. 18.

εὐαρεστεῖται] From εὐάρεστος, *acceptable*, comes εὐαρεστεῖν, *to be acceptable to* (τινί, xi. 5, 6, or ἐνώπιον or ἐναντίον τινός, Psalm cxvi. 9. Gen. xvii. 1), and here (only) in the passive, εὐαρεστεῖσθαι (τινί), *to be well pleased with*.

17. Πείθεσθε...καὶ ὑπείκετε] *Trust and yield*. Both are claimed for the ἡγούμενοι. Can the work of the Church be done without both?

πείθεσθε] See, for example, Acts v. 36, 37, πάντες ὅσοι ἐπείθοντο αὐτῷ κ.τ.λ. xxvii. 11, τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ μᾶλλον ἐπείθετο ἢ τοῖς ὑπὸ Παύλου λεγομένοις.

τοῖς ἡγουμένοις ὑμῶν] See verse 7. There the ἡγούμενοι were in the past: their ἔκβασις was a memory. Here, and in verse 24, they are the living pastors of the Church or Churches addressed in the Epistle.

ὑπείκετε] The word ὑπείκειν (largely used in classical Greek) is found only here in the Greek Bible. It seems to express that yielding of the self-will to the judgment of another, which recognizes constituted authority even while it maintains personal independence.

αὐτοὶ γάρ] *For they on their part*. The αὐτοὶ (always emphatic in the nominative) contrasts the toilsome and responsible work of the minister with the easier correlative duty of the people. See notes on αὐτοί, i. 11. iii. 10. viii. 9.

ἀγρυπνοῦσιν] From the classical ἄγρυπνος (ἀγρεῖν, ἀγρεύειν, and ὕπνος), properly *searching for sleep*, and so *sleepless, wakeful*, comes the equally classical ἀγρυπνεῖν, *to be sleepless*, found in several passages of the Septuagint and the New Testament. Thus Ezra viii. 29, ἀγρυπνεῖτε καὶ τηρεῖτε ἕως στῆτε κ.τ.λ. Psalm cii. 7, ἠγρύπνησα καὶ ἐγενόμην ὡς (ἐγενήθην ὡσεὶ B) στρουθίον κ.τ.λ. cxxvii. 1, εἰς μάτην ἠγρύπνησεν ὁ φυλάσσων. Prov. viii. 34, ἀγρυπνῶν ἐπ' ἐμαῖς θύραις καθ' ἡμέραν. Song v. 2, ἐγὼ καθεύδω, καὶ ἡ καρδία μου ἀγρυπνεῖ. Mark xiii. 33, βλέπετε, ἀργυπνεῖτε. Luke xxi. 36, ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κ.τ.λ. Eph. vi. 18, προσευχόμενοι...καὶ εἰς αὐτὸ ἀγρυπνοῦντες κ.τ.λ. *They are wakeful for your souls*. A graphic picture of the true pastor.

λόγον ἀποδώσοντες] Matt. xii. 36, ἀποδώσουσιν περὶ αὐτοῦ λόγον. Luke xvi. 2, ἀπόδος τὸν

ὡς λόγον ἀποδώσοντες· ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ μὴ στενάζοντες· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.

Προσεύχεσθε περὶ ἡμῶν· πειθόμεθα γὰρ 18
ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς

λόγον τῆς οἰκονομίας σου. Acts xix. 40. Rom. xiv. 12, ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει. 1 Pet. iv. 5, οἳ ἀποδώσουσιν λόγον τῷ κ.τ.λ.

ἵνα μ. χ.] Depends upon πείθεσθε...καὶ ὑπείκετε.

τοῦτο] That is, τὸ ἀποδιδόναι λόγον.

στενάζοντες] *With lamentation* over lost souls. Isai. xlvi. 8, μνήσθητε ταῦτα, καὶ στενάξατε. Lam. i. 21, ὅτι στενάζω ἐγώ, οὐκ ἔστιν ὁ παρακαλῶν με.

ἀλυσιτελές] Only here in the Greek Bible. But λυσιτελεῖ in Luke xvii. 2, λυσιτελεῖ αὐτῷ εἰ λίθος κ.τ.λ. And λυσιτελής, λυσιτέλεια, λυσιτελεῖν, in passages of the Apocrypha.

18. Προσεύχεσθε περὶ ἡμῶν] The same request is made elsewhere. Rom. xv. 30, παρακαλῶ δὲ ὑμᾶς...συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν. 2 Cor. i. 11, συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει κ.τ.λ. Eph. vi. 18, 19, δεήσει περὶ πάντων τῶν ἁγίων, καὶ ὑπὲρ ἐμοῦ κ.τ.λ. 2 Thess. iii. 1, τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα κ.τ.λ.

ἡμῶν] It is often a doubtful question whether this use of the plural really includes others besides the writer. See, for instance, the 2nd Epistle to the Corinthians, where the interchange of *I* and *we* is too constant to be always significant (for example, chapters x. and xiii. throughout). And here, the plural πειθόμεθα becomes the singular παρακαλῶ in the next verse.

πειθόμεθα γάρ] *I can ask your prayers, because I have no misgiving as to my own sincerity of purpose and consistency of life. Without this it would be hypocrisy to invite the intercession of others.* The same thought is seen in two other passages. 2 Cor. i. 12 (following the request for the help of intercession), ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν κ.τ.λ. 1 John iii. 22, καὶ ὃ ἂν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν κ.τ.λ. For πειθόμεθα in the sense (nearly) of πεποίθαμεν, see Acts xxvi. 26, λανθάνειν γὰρ αὐτὸν τούτων οὐ πείθομαι οὐθέν.

19 θέλοντες ἀναστρέφεσθαι. περισσοτέρως δὲ πα-
ρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατα-
σταθῶ ὑμῖν.
20 Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν
τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν

καλήν] We have *καλή* with *συνείδησις* only here. Elsewhere *ἀγαθή* (Acts xxiii. 1. 1 Tim. i. 5, 19. 1 Pet. iii. 16, 21), *καθαρά* (1 Tim. iii. 9. 2 Tim. i. 3), *ἀπρόσκοπος* (Acts xxiv. 16).

19. *περισσοτέρως*] For the word, see note on ii. 1. Whether it here goes with *παρακαλῶ* or with *ποιῆσαι* is uncertain and immaterial. This verse proves of itself (1) that there was no intended concealment of the authorship of the letter from its readers, and (2) that the writer stood in some established relation to them, at least of acquaintance and intercourse, if not of pastoral supervision.

ἀποκατασταθῶ] For *ἀποκαθιστάναι* (*τι* or *τινά τινι*, or with *ἀπό*, *εἰς*, *ἐν*, *ἐπί*, or *πρός*), see Psalm xvi. 5, *σὺ εἶ ὁ ἀποκαθιστῶν τὴν κληρονομίαν μου ἐμοί.* Mal. iv. 6, *ὃς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱόν κ.τ.λ.* &c. Matt. xvii. 11, *Ἠλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα.* Mark iii. 5, *καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.* viii. 25, *καὶ ἀπεκατέστη κ.τ.λ.* &c.

20. *Ὁ δὲ Θεὸς τῆς εἰρήνης*] For this combination see also Rom. xv. 33. xvi. 20. 2 Cor. xiii. 11 (*τῆς ἀγάπης καὶ εἰρήνης*). Phil. iv. 9. 1 Thess. v. 23. 2 Thess. iii. 16 (*ὁ Κύριος τῆς εἰρήνης*).

ὁ ἀναγαγών] *Who brought up* (not *back*). 1 Sam. ii. 6, *Κύριος θανατοῖ καὶ ζωογονεῖ, κατάγει εἰς ᾅδου καὶ ἀνάγει.* Rom. x. 7, *τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν, Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.* The word *ἀνάγειν* is specially applied in the Old Testament to the Exodus from Egypt. See Gen. l. 24. Lev. xi. 45. Num. xx. 4, 5. Josh. xxiv. 17. Jer. xvi. 14. &c.

τὸν ποιμένα τῶν προβάτων] Isai. lxiii. 11, 12, *ποῦ ὁ ἀναβιβάσας ἐκ τῆς θαλάσσης τὸν ποιμένα τῶν προβάτων αὐτοῦ* (*omit* B)...*ὁ ἀγαγὼν τῇ δεξιᾷ Μωυσῆν κ.τ.λ.* For the application of the figure to *Christ*, see Matt. xxvi. 31 (from Zech. xiii. 7), *πατάξω τὸν ποιμένα κ.τ.λ.* John x. 11, 14. 1 Pet. ii. 25.

τὸν μέγαν] In contrast with *Moses* (Isai. lxiii. 11, 12 above). So, in contrast with *Aaron*, iv. 14. x. 21 (where see note).

ἐν αἵματι] A closing refer-

αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν,
καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι 21
τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον

xiii. 21. *Or* ἐν ὑμῖν.

ence to the entrance of the high priest into the holy of holies on the day of Atonement. For ἐν αἵματι, as *the protecting envelopement*, the passport into the divine presence, see ix. 25. x. 19. Here first the blood which gives admission into the presence is spoken of as giving egress from death. The *arrival* in the heavenly presence for us in virtue of the atoning blood is here viewed in its *start* from the grave and from Paradise. It was in virtue of the availing sacrifice that Christ either left the tomb or reentered heaven.

αἵματι διαθήκης] Compare note on ix. 20.

αἰωνίου] Now first made the epithet of διαθήκης. We have had αἰώνιος before as the epithet of σωτηρία (v. 9), of λύτρωσις (ix. 12), of κληρονομία (ix. 15).

τὸν κύριον ἡμῶν Ἰησοῦν] Added with solemn emphasis, to mark the *abiding* relationship to us of Him who *inaugurated* that relationship by death and resurrection.

21. καταρτίσαι] See note on xi. 3, κατηρτίσθαι.

ἐν παντὶ ἀγαθῷ] *In the matter of* (*in point of*) *every good thing.* Like Philem. 6, ἐν ἐπιγνώσει παντὸς ἀγαθοῦ κ.τ.λ. The received text (with strong support) has ἐν π. ἔργῳ ἀγ., as Col. i. 10, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες κ.τ.λ. See also 2 Thess. ii. 17, καὶ στηρίξαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ. 1 Tim. v. 10, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν. 2 Tim. ii. 21. iii. 17. Tit. i. 16. iii. 1. The commonness of the phrase (with ἔργῳ) may be somewhat against it here.

ποιῆσαι...ποιῶν] *To do His will, doing in us, &c.* The English ought to follow the Greek in marking the repetition of the word. The Authorized Version (followed here by the Revised) has *to do His will, working in you, &c.*, just as in Phil. ii. 13 (ὁ ἐνεργῶν ἐν ὑμῖν κ. τ. θ. καὶ τὸ ἐνεργεῖν) it has *which worketh in you both to will and to do, &c.* (There the Revised Version has preserved the peculiarity of the Greek.)

ποιῶν] An impossible reading, αὐτῷ before ποιῶν, is found in the Sinaitic and Alexandrine manuscripts. It is conjectured that it may be a corruption of

ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ

αὐτός (*Himself doing in us, &c.*).

ἐν ἡμῖν] This is the reading of the Sinaitic, ὑμῖν of the Alexandrine. The greater difficulty of ἡμῖν (after ὑμᾶς above) may be in its favour.

τὸ εὐάρεστον ἐνώπιον αὐτοῦ] The phrase elsewhere has a simple dative (Rom. xii. 1. xiv. 18, εὐάρεστος τῷ Θεῷ. 2 Cor. v. 9. Eph. v. 10, εὐάρεστον τῷ Κυρίῳ. Phil. iv. 18), or is followed by παρά τινι (Wisd. ix. 10), or stands absolutely (Rom. xii. 2. Tit. ii. 9).

διὰ Ἰησοῦ Χριστοῦ] It is a little doubtful whether these words belong to καταρτίσαι ὑμᾶς, or to ποιῶν, or to εὐάρεστον. The punctuation of the Revised (as well as of the Authorized) Version precludes the third, and would suit either of the first two constructions. I incline to the last. It is *through Jesus Christ* that *anything* is εὐάρεστον in the sight of God.

ᾧ ἡ δόξα] Is the ascription to *Christ*, or to *God*? The former is the *nearer*, as also in Rom. xvi. 27 (if ᾧ is retained there) and 1 Pet. iv. 11. In 2 Tim. iv. 18 the ᾧ refers to ὁ Κύριος, and that clearly is Christ. In 2 Pet. iii. 18 and Rev. v. 12 Christ is expressly the object. In Gal. i. 5, Eph. iii. 21, Phil. iv. 20, 1 Tim. i. 17, 1 Pet. v. 11, Jude 25, and Rev. iv. 11. vii. 12. xix. 1, &c. the ascription is directly to God, with or without the addition of ἐν Χριστῷ Ἰησοῦ or διὰ Ἰησοῦ Χριστοῦ. In Rev. v. 13 the ascription is to God *and* to Christ. We are therefore absolutely free to be guided in each case by the context. And *here* we may well be contented to leave it in doubt, remembering John x. 30, ἐγὼ καὶ ὁ Πατὴρ ἕν ἐσμεν.

22. ἀνέχεσθε] The active voice of ἀνέχειν, *to hold up* or *to hold back*, occurs in the Septuagint in Amos iv. 7 (καὶ ἐγὼ ἀνέσχον ἐξ ὑμῶν τὸν ὑετὸν) and Hagg. i. 10 (διὰ τοῦτο ἀνέξει ὁ οὐρανὸς ἀπὸ δρόσου). The use of ἀνέχεσθαι, *to hold oneself up* or *back with regard to* (*from*) *any one, to refrain from, to bear with*, or *bear*, is frequent both in the Septuagint and the New Testament, absolutely, or with a genitive, or with ἐπί τινι. For example, Isai. xlii. 14, μὴ καὶ ἀεὶ σιωπήσομαι καὶ ἀνέξομαι; lxiii. 15, ποῦ ἐστὶ τὸ πλῆθος τοῦ ἐλέους σου...ὅτι ἀνέσχου ἡμῶν; lxiv. 12, καὶ ἐπὶ πᾶσι τούτοις ἀνέσχου, Κύριε, καὶ ἐσιώπησας κ.τ.λ. Matt. xvii.

λόγου τῆς παρακλήσεως· καὶ γὰρ διὰ βραχέων
ἐπέστειλα ὑμῖν. γινώσκετε τὸν ἀδελφὸν ἡμῶν 23
Τιμόθεον ἀπολελυμένον, μεθ' οὗ, ἐὰν τάχιον
ἔρχηται, ὄψομαι ὑμᾶς. ἀσπάσασθε πάντας τοὺς 24
ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους. ἀσπά-
ζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.

17. Acts xviii. 14, κατὰ λόγον ἂν ἀνεσχόμην ὑμῶν. 1 Cor. iv. 12, διωκόμενοι ἀνεχόμεθα. 2 Cor. xi. 1, &c. Eph. iv. 2, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ. Col. iii. 13. The less usual combination is with a *thing*: as here, and 2 Tim. iv. 3, τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται.

τοῦ λόγου τῆς π.] Acts xiii. 15, εἴ τίς ἐστιν ἐν ὑμῖν λόγος παρακλήσεως πρὸς τὸν λαόν, λέγετε.

παρακλήσεως] See note on vi. 18, παράκλησιν.

καὶ γάρ] *For also. Besides other considerations, my letter is but brief, taking into account the transcendant importance of its topics.*

διὰ βραχέων] Compare 1 Pet. v. 12, δι' ὀλίγων ἔγραψα, παρακαλῶν κ.τ.λ.

ἐπέστειλα] Acts xv. 20, ἀλλὰ ἐπιστεῖλαι αὐτοῖς κ.τ.λ.

23. γινώσκετε] *Know.* Imperative. *I bid you know.* Gal. iii. 7, γινώσκετε ἄρα κ.τ.λ. These later verses might well be St Paul's, but there is nothing in them to contradict the general testimony of style and manner against that conclusion. The release of Timotheus from imprisonment has no evident bearing upon St Paul's history, remembering that in St Paul's latest letter he is only *inviting* Timotheus to Rome, with no indication of what will befall him there.

τάχιον] *At all quickly.* The comparative in the sense of *somewhat* is too common to need illustration. See John xiii. 27, ὃ ποιεῖς ποίησον τάχιον.

ὄψομαι ὑμᾶς] A final testimony to the knowledge of the writer by the readers.

24. τοὺς ἡγουμένους ὑμῶν] See verses 7 and 17, and notes there.

τοὺς ἁγίους] See note on iii. 1, ἅγιοι.

οἱ ἀπὸ τῆς Ἰταλίας] *They of Italy.* The phrase is familiar both in classical writers and in the Greek Testament, and conveys no intimation of the present *place* of the persons spoken of, but only of the town or country to which they belong. Thus Luke xxiii. 50, 51, ἀνὴρ ὀνόματι Ἰωσὴφ...ἀπὸ Ἀρι-

25 Ἡ *χάρις μετὰ πάντων ὑμῶν.*

μαθαίας πόλεως τῶν Ἰουδαίων. John i. 44, 45, *Ἰησοῦν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ.* xi. 1, *Λάζαρος ἀπὸ Βηθανίας.* xii. 21, *Φιλίππῳ τῷ ἀπὸ Βηθσαιδὰ τῆς Γαλιλαίας.* xix. 38. xxi. 2, *Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας.* Acts x. 23. The text would obviously be *consistent* with the idea that the persons in question were Italians who had accompanied the writer of the Epistle to some other country. But its more natural suggestion would be that he writes from Italy, and speaks of the Italian Christians surrounding him. Perhaps one might infer with some probability that he did not write from *Rome.*

25. Ἡ *χάρις*] The *exact* phrase is used (besides) only in Tit. iii. 15. But the omission of *τοῦ Κυρίου* (or its equivalent) is seen also in Col. iv. 18, *ἡ χάρις μεθ' ὑμῶν.* 1 Tim. vi. 21. 2 Tim. iv. 22. The thought is, *The great all-including grace—the divine favour evermore manifested in blessing—the love which is our life—may it be your companion all the days* (*ἡνίκα ἂν περιπατῇς, μετά σου ἔστω· ὡς δ' ἂν καθεύδῃς, φυλασσέτω σε, ἵνα ἐγειρομένῳ συλλαλῇ σοι*[1]).

[1] Prov. vi. 22.

SEPARATE NOTES

ON SOME TEXTS IN THE EPISTLE.

I.

On iii. 7 *and* ix. 8.

Καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον.

Τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου.

WE have here two of the strongest testimonies to be found in the New Testament to the Inspiration of the Old. At first sight all questioning on the subject might seem to be precluded. Further reflexion shows that this is not so. The word Inspiration itself is evidently a figure. It may be illustrated by another word. 'Inspiration' is a *breathing into:* 'influence' is a *flowing into:* neither word is self-explanatory; the former, like the latter, may clearly admit of degrees and modifications.

The word Inspiration occurs twice in the English Version of the Bible. 'But there is a spirit (*πνεῦμα*) in man: and the inspiration (*πνοή*) of the Almighty giveth them understanding' (Job xxxii. 8). 'All scripture is given by inspiration of God (*θεόπνευστος*), and is profitable for doctrine,' &c. (2 Tim. iii. 16). In the one passage *instruction* is the chief thought, in the other *edification.* The word occurs twice also in the Prayer-Book. 'Grant to us Thy humble servants, that by Thy holy inspiration we may think those things that be good,' &c. (Collect for the fifth Sunday after Easter.) 'Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee,' &c. (Collect

in the Communion Service.) In both these *sanctification* is the end in view. Definition is still wanting.

In several passages of the Epistles (as, for example, Rom. xv. 4, and 2 Peter i. 20, 21) strong terms are employed to describe the objects and uses of Old Testament Scripture as a whole, and its source in the agency of the Holy Spirit. Nothing can be more inclusive than St Paul's *ὅσα προεγράφη*, nothing more emphatic than St Peter's *ἐλάλησαν ἀπὸ Θεοῦ ἄνθρωποι*. Yet definition is still wanting alike of the word and of the thing.

Theories of Inspiration have been many, but it is not in conjecture or in reasoning that our idea of it should be sought. The only true view of Inspiration will be that which is the net result of a lifelong study of Scripture itself, with all freedom in registering its phenomena, and all candour in pondering the question, 'What saith it concerning itself?'

It is easy to see (and the Church of the present day is honest in avowing it) that the real truth must lie somewhere between two extremes—the extreme of verbal inspiration on the one side, and the extreme of a merely human composition on the other.

I. Against the idea of a verbal inspiration of Scripture we are warned by many considerations. Amongst these we may place—

(1) Its utter unlikeness to all God's dealings in nature and grace. 'Where the Spirit of the Lord is, there is freedom'—freedom, not bondage—freedom, not rigidity.

(2) The language of the New Testament as to the difference between 'letter' and 'spirit,' between *γράμμα* and *πνεῦμα*—the deadness of the one, the power of the other. As soon as Inspiration itself is tied to the clause and the sentence, to the precise shape and form of the utterance and the black and white page of the written or printed book, it

too is turned from the πνοὴ into the χειρόγραφον, and has lost the very φορὰ of the Spirit which made it a προφητεία (2 Pet. i. 21).

(3) Such passages, for example, as the opening verses of St Luke's Gospel, which speak only of diligent research and a thoughtful judgment as his guides in composing; or St Paul's expressions in the 7th chapter of his first Epistle to the Corinthians, as to his speaking not always with authority but sometimes in the tone of suggestion and advice; or again, St Peter's remarks upon the Epistles of St Paul, which in the same breath he describes, by clear implication, as 'scriptures,' and yet characterizes with a freedom which would be irreverent and almost impertinent if each line of those 'scriptures' had been verbally inspired.

(4) The observation of differences of style and method between one Scripture writer and another; the employment, for example, by one of irony and sarcasm, by another of no weapons but those of simplest persuasion.

(5) The fearful importance attached to each reading and each rendering of each verse and clause of Scripture, if one was, and another was not, the very word dictated or the very thought breathed from heaven.

(6) Also the utter grotesqueness of such an idea as the *revelation of science*, whether astronomy, geology, or ethnology—which yet there would have been if, where such subjects are involved, the phrases and the sentences had been literally and verbally inspired of God; implying an anticipation, perhaps by many centuries, of discoveries for which God had made provision in His *other* gift of reason, and which it would have been contrary to all His dealings thus to forestall. 'Man's *extremity* is God's opportunity:' that which He had given faculties for finding out in time, He would not interpose, before the time came, to precipitate.

(7) The terrible risk to mankind of pinning down the faith to statements utterly indifferent to spiritual profiting, which yet, if philosophically accurate, must for whole ages bear the appearance of error. And who shall guarantee the Bible, even if accurately written up to the science of the 19th century, from being condemned by the science of the 20th?

II. If such are the confusions and contradictions of the one extreme, the other extreme is yet more perilous. The practical elimination (now so common) of the divine element in Scripture is fatal in every sense to its inspiration.

(1) It reduces Scripture to the level (at best) of works of human genius; and, when this is done, makes the question, for each book, a comparative one, in which some books would be exposed to a disparaging judgment.

(2) It sends us back to human reasoning, which is on many topics (such, for example, as immortality, forgiveness, and spiritual grace) human guessing, for all our information on things of gravest concern.

(3) It contradicts (*a*) express declarations of the New Testament Scriptures as to the divine authority of the Old, as well as (*b*) express assertion of divine illumination, promised and experienced, in the New Testament writers themselves.

(4) It does violence to the continuous doctrine of the Church of all ages, which has from the very first been express and peremptory in its view of the divinity of the Scriptures.

(5) It leaves us practically destitute even of a *Revelation.* Because, though there might be a revelation without an inspiration (that is, a Gospel of Christ, brought into the world by Him, and by Him communicated to His Apostles, and by them to after ages, without a separate inspiration of the writers of its records), yet, as a matter of fact, it is by Scripture that we test our Revelation, and that which

shakes the authority of Scripture shakes the certainty of the Revelation which Scripture enshrines.

III. Between these two extremes lies somewhere the very truth itself about Inspiration. It would be arbitrary to define it so precisely as to unchristianize those who cannot see with us. That there is both a human and also a divine element in the Bible is quite certain. Some things we may say with confidence.

(1) Inspiration left the writer free to use his own phraseology, even his own mode of illustrating and arguing.

(2) It did not level the characteristic features of different minds. No one could imagine the Epistle to the Galatians written by St John, or the Epistle of St James written by St Paul.

(3) It did not supersede the necessity of diligence in investigating fact, nor the possibility of discrepancies in recording them; though it is more than probable that most or all of these would be reconciled if we knew all.

(4) While it left the man free in the exercise of all that was distinctive in his nature, education, and habits of thought, it communicated nevertheless an elevation of tone, an earnestness of purpose, a force and fire of holy influence, quite apart and different from that observable in common men.

(5) It communicated knowledge to the *man* of things otherwise indiscoverable, and also to the *writer* of things which it was the will of God to say by him to the hearer or reader.

IV. While we refrain from definition, it is our duty as Christians to form a high conception of the thing itself for which Inspiration is the name.

(1) Let us think what would have become of the *παραθήκη* itself, under whichever or whatever dispensation, if it had been left to depend upon oral transmission.

(2) Let us give weight to the passages (some of them quoted above) which *assert* Inspiration in the strongest possible terms.

(3) Most of all, let us live so much in the study of Scripture as to acquire that reverent and devout conception of it which is ever deepest and strongest in those who best know it. A Christian man able to treat the Bible slightingly would be a contradiction in terms.

II.

On iv. 4 *and* 9.

Περὶ τῆς ἑβδόμης.

Ἀπολείπεται σαββατισμός.

The seventh day. A prominent feature of Judaism—commented upon, as such, in jest or scorn, by heathen literature—is it anything, or is it nothing, to a Christian?

One day in seven, yet not the *seventh* day, is a marked day throughout Christendom. 'Holy day' or else 'holiday,' certainly a day by itself, distinct and different from the other six. In our country, in theory at least, and to a large extent in practice, one-seventh part of time is subtracted from competitive toil, under the popular title of Sunday.

This phenomenon, of the distinctness of the day, is of ancient date. We have even in Scripture the *name* of 'the Lord's day' (Rev. i. 10), and *indications* at least of a special regard for it, both in Asiatic and European Churches, for purposes of worship, communion, and charity (Acts xx. 7; 1 Cor. xvi. 2). It is Pliny's *stato die* in his letter to Trajan from Bithynia, A.D. 104. Justin Martyr, 50 years later, describes its congregations and communions. Tertullian, 50 years later still, speaks of its solemnities as independent even of persecution. As a Christian institution no one challenges it: the question remains, Is Sunday the Sabbath?

Two of St Paul's Epistles (Gal. iv. 10; Col. ii. 16) seem to disparage the Sabbath.

He is there cautioning Gentile Christians against imposing upon themselves the yoke of Judaism. All that was Jewish in the Sabbath they must eschew. But the question is still open, Was there nothing else in it?

We turn to the Old Testament, and there (if we are to read it as it stands) we find the Sabbath in existence before the law of Moses was given. There is more than an intimation of the ordinance and its groundwork in the second chapter of the Bible (Gen. ii. 2, 3). The existence of the Sabbath is presupposed in the rules of the manna (Exod. xvi. 23). There is *something* then in the Sabbath which is not Jewish.

We reach the Decalogue. We have there a transcript of the fundamental principles of human duty. First the recognition of the unity, the spirituality, and the sanctity of God. Then the assertion, in precept and prohibition, of such primary duties as those of subordination, reverence for life, purity, honesty, truth, contentment. Embedded among these stands, 'Remember the Sabbath day.' In a list of moral, not positive, precepts how did this command ever find a place if there be not a fundamental and universal principle in it?

That principle is twofold. (1) Man's need of a periodical rest. (2) The religious character of that rest. It lies deep in the bodily, mental, and spiritual constitution of man's nature as God created it.

Several reasons are given for it in the Old Testament. Three of these are found in various versions of the Fourth Commandment in Exod. xx. and Deut. v.

(1) It is a memento of Creation. 'God rested—rest thou. Rest from the feverish unrest of a perpetual doing. Rest from the toils, the plannings, the acquisitions, the ambitions, of a life of sense and time. Rest in the rest of God.'

(2) It is a commemoration of Redemption. 'God brought thee out of Egypt: therefore He gave thee His Sabbath. Thou must have time to think over His mercies. There is a spiritual Egypt too, and a spiritual redemption. Let thy Sabbath be a weekly Easter.'

(3) It is an ordinance of divine humanity. 'That thy servants and thy cattle may rest as well as thou. Let all factitious differences on one day be forgotten, and let the real brotherhood be seen in the light of God.'

(4) It is a sign between man and God. This thought is repeated again and again in Ezek. xx. 'God comes to-day into thy world, stops the wheels of the self-life, and makes thee to remember that He is the Lord.'

(5) It is a designed anticipation of heaven. 'That resting from labour foreshadows the saints' rest in God. There remaineth a *σαββατισμὸς* for the people of God —foretaste it now.'

In which of all these ways is the Sabbath superfluous? Our Lord Himself, while He claimed *authority* over the Sabbath, and while He swept away from it every relic of harshness and bondage, yet expressly declared it 'made for man' (Mark ii. 27).

But it would contradict history to assert the *identity* of Sabbath and Sunday. There is no evidence whatever of an express or formal change of day. Jewish Christians for years doubtless observed both. Gentile Christians never knew a Sabbath. Probably the Christian converts at first needed none—all days were Lord's days. A large proportion of the first converts were slaves: the gentlest of masters (1 Pet. ii. 18) would not permit a day of inaction.

Nevertheless there was a promise—the Church has too often failed to realize its significance—applicable to this as to every subject, 'Lo, I am with you alway.' As the

Church became more and more a settled resident in the world, it needed more and more the counteracting influence of that 'periodical religious rest' which is the principle of a Sabbath. Then the adapting power (the real *κυβέρνησις*) of the great Head of the Church guided her to invest more and more the new Sunday with all that was of essential value in the old Sabbath. Without any formal change of day, or any dogmatical reinstitution of the Sabbath of the Decalogue, the Church was influenced by the Holy Spirit to make her Lord's day in some degree sabbatical, and so to increase its consecrating influence upon a society constrained to have the world, whether of business or of society, too much with it.

Whatever our idea of the particular steps and stages of its history, we at all events are placed by God's Providence in possession, for use or abuse, of a day which is at once Sabbath and Sunday. Who shall deny its beneficent action, so far as it prevails, upon our national and individual life? Who does not see in it a gift of God, define it as you may?

The responsibility lies upon all of us of getting from it, for others and for ourselves, all the good of which it is capable. To make it attractive, above all to the young—this is one duty: to make it profitable, this is another and a higher duty still. For others, 'judge not, that ye be not judged.'

III.

On x. 20.

Διὰ τοῦ καταπετάσματος, τοῦτ᾽ ἔστιν τῆς σαρκὸς αὐτοῦ.

—'See you that Veil, that Curtain, of which we have said so much, hanging there, not outside the first door—you have passed inside that—but between the two chambers of the Tabernacle? Yes:—What is that Veil? It is, the sacred writer says, *His Flesh;* the Human Nature of our Lord Jesus Christ.

'What do we not owe to the Incarnation of Jesus Christ? A vague, impalpable, intangible thing, to the carnal, unspiritual, fallen man, is the pure and glorious Divinity. *No man,* Scripture says, *hath seen God at any time*[1]*: no man,* Scripture says again, *hath seen or can see Him*[2]*:* we know that He is, and that He is great and good, Omnipotent and Omnipresent—but what of that? *I* am not great and good—how can I draw nigh to Him?

'Well then, God knew this difficulty, this inaccessibility of the Infinite to the finite—and what has He done? Look again at that Veil. You may think that it divides, but it really forms a link between you and your God. That Veil, that Curtain, is the Humanity of Jesus Christ. He took our nature upon Him, that in it He might feel, that in it He might be tempted, that in it He might suffer, that in it He

[1] John i. 18. [2] 1 Tim. vi. 16.

might die. Draw nigh to Him in it—approach the Veil which is His Flesh, and you will be at the very door, on the very threshold, of the Heaven of the Invisible and the Self-existent. Push aside that Veil—or rather, enter through it, through Jesus Christ as made for you very Man—and you are in God's Presence at once. That august shrine and presence-chamber which only one man could see in each generation—he only once a year, he only in figure and type—you can enter, not familiarly indeed, yet boldly, without concealment, without a secret, as often as you will, in the Blood of Jesus, and through the Veil which is His Flesh.

'I said indeed that every Christian man is a high priest. It is so. Scripture says this in plain words here. But it is not that he takes Christ's place. He is not his own high priest in the sense in which Christ is the High Priest of man. No. He takes Christ's Blood with him when he goes in. So far Christ is the Victim, the Sacrifice, once offered, never again to bleed or suffer or die, long as the world stands, long as eternity endures. But the 21st verse says this:—You are not independent high priests, even with the Sacrifice, even with the Blood. No, you have still a High Priest—or rather, 'a great (mighty) Priest'—over the House of God. Ill were it for us if it were not so. Even the all-sufficient Sacrifice would be none, unless the Divine Victim lived, unless the Divine Victim were also the Immortal Priest. It is the Life after death which gives efficacy even to the Death. It is the presence of the *great Priest* in Heaven which makes the entering of the Holiest possible for man below. Christ the Sacrifice is also Christ the Priest, Christ the Intercessor, and Christ the Life.

'Yes, we are well equipped and furnished for the divine life proposed to us. Then *let us draw near.* The original

says, *Let us keep drawing near.* It is not one act to which we are called. It is a repetition, it is a perpetuity, of acts of approach. This is our life. To be always drawing near. In acts of worship—of public prayer and praise, of edification and communion. But not thus only. This House of God—beautiful, majestic, august as it is—cannot supersede the more spiritual one. The heart is the shrine. There then let us be drawing near. *In the evening, and morning, and at noon-day, will I pray, and that instantly*[1]. And at special times and seasons also. When I am in heaviness, in loneliness, in sorrow. When I feel myself neglected, outcast, spurned by those I love, then let me draw near to One who never despises. And when the tempter is very near to me—when I hear his footstep, when I feel his breath, when he whispers to me, *It is written*[2]—*Thou shalt not surely die*[3]—then let me draw nigh. Satan never passes that Veil, which is the Flesh of Christ. He remembers too well, too vividly, what he suffered from it once below: *the bruising of the head*[4], once received from it, is never forgotten. Take with you the Blood, pass within the Veil—Satan will not follow you. And when death approaches—then more literally, then above all—*draw near with a true heart,* and you shall find rest for ever[5].'

[1] Psalm lv. 17. [2] Matt. iv. 6.
[3] Gen. iii. 4. [4] Gen. iii. 15.
[5] From *Lessons of the Cross and Passion.*

IV.

On x. 38 *and* 39.

Οὐκ ἐσμὲν ὑποστολῆς κ.τ.λ.

The phrase *to draw back* gives the idea of withdrawal, of refusal, almost (in this connexion) of apostasy. But the word ὑποστολή has a subtler meaning. It is a word expressive not of the cowardice of open flight, but of the caution which would avoid and evade a danger. We have an English word for either notion. The one is *to draw back*, the other is *to draw in*. The Greek and the English are alike nautical phrases, descriptive of the taking in or shortening sail which guards against a coming storm. It is what St Peter did at Antioch, when, on the arrival of a party of Jewish Christians from Jerusalem, he ὑπέστελλεν ἑαυτόν (Gal. ii. 12), exercised, that is, a prudential reserve, and gained time for further thought by taking up a neutral and ambiguous position.

The thought therefore of the text may be expanded and paraphrased thus.

'We are not of them that draw in. We are not men of reserve and caution and temporizing. We are not men who look this way and that way, calculating the effect of our acts or the probable reception of our words, before we shape our conduct or before we give an answer as to our faith or hope. *I bear in my body the marks of the Lord Jesus: henceforth let no man trouble me* with suggestions of compromise or alarms of consequences[1]. I have taken my side.

[1] Gal. vi. 17.

'There is a Christianity prevalent within the Christian body—its name is legion—of which the characteristic feature is just this ὑποστολή, this *drawing in,* of which the text speaks. It is a Christianity of caution. In its most obvious form, it fears *the reproach of Christ.* In this shape, its home is where humanity congregates—in schools and colleges, in houses and offices of business, in workmen's shops and gentlemen's clubhouses. But it has other shapes, too. Sometimes it is the result of doubt. It has dabbled in scepticism. It has heard, it has read, that the text of Scripture is uncertain, that the science of Scripture is antiquated, that the Christian evidences are inconclusive. It has not the capacity for settling questions—any fool can stir them. It takes refuge in suspense for itself, and in silence towards outsiders. Or again, its motive is the dread of hypocrisy—that English instinct of honesty—that just misgiving of the humble soul, lest haply, in the long vista of the future, something should make havoc of its faith or of its morals, and then it should be the worse for it to have been once a Christian.

'Whatever its motive, this ὑποστολὴ has some common features of mischief.

'It withholds from the stock of Christian evidences its own quota of faith and example. This is a serious thing. For the aggregate of Gospel wealth in the world is largely made up of the contributions of individual believers. To *draw in* is to impoverish the treasury. It is to subtract so many items from the sum total of Christian power upon the hearts and consciences of mankind.

'But it has a terrible reaction upon the man himself. Not for nothing does the text add εἰς ἀπώλειαν to the word ὑποστολή. It is bad, it is injurious, it is at last fatal to the man, to have lived this life of religious reserve. Were it but the suppression of truth, it might be of near kin to falsehood.

There is a hypocrisy of dissembling quite as real as the more vulgar hypocrisy of pretending. It is an untruthful thing to try to pass for that which you are not, even if that for which you try to pass is *worse* than your real self. The effect is falsehood, whatever the excuse.

'Learn the importance to the cause of truth and good in the world, of being straightforward Christians. In this world-church and church-world of ours, we are bound to throw away reserve as to our convictions. Not by preaching, not by scolding, not by threatening, but by the quiet maintenance, in word and good example, of the ὁμολογία which has the promise of two worlds, so, without ambiguity as without ostentation, *let us walk in the light of the Lord*[1].'

[1] From a Temple Sermon.

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The Numerals refer to Chapter and Verse.

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